The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 12 | Chicago, Saturday, June 17, 1893 | Whole No. 761

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Calendar

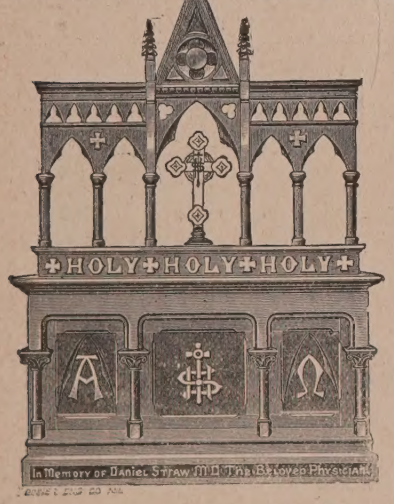
June

4.	1st Sunday after Trinity	Green
11.	ST. BARNABAS, Apostle, 2nd Sunday after Trinity	Red
18.	3rd Sunday after Trinity	Green
24.	NATIVITY, ST. JOHN BAPTIST	White
25.	4th Sunday after Trinity	Green
29.	ST. PETER, Apostle	Red

Church Furnishing

And

Church Chancel



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Financial News

The announcement by President Cleveland of his purpose to call an extra session of Congress early in September has had the effect of partially quelling the rampant discord which had been daily growing more pronounced, as it inspired a new hope that such action would result in the repeal of the Silver Purchase Law. It is confidently felt that the object lessons presented to the western silver advocates in the way of unprecedented failures and stringency in their own section, have been vivid enough to impress them and their representatives in Congress that this arbitrary law is the basis of the country's trouble, with a special tendency to their own local woes. When this idea is firmly inculcated on their minds the repeal of this bill is assured.

Chicago has with good foresight resisted a strong onslaught against its banks by timid, panic-stricken depositors, and having proven its strength it is safe to presume that the crisis at that point has been passed.

Favorable features are reflected in better railroad returns, higher rates for money, lower foreign exchange rates, and the extremely low price of wheat, which sold down to 63 cents a bushel last week, and brought into the market heavy foreign buying. These conditions caused a cessation of gold shipments, and in summarizing the week's business, both in finance and trade, it can be said that a better feeling has prevailed than at any time since last March. While the tide has not turned, it appears to be at low-ebb, and with present indications sustained, the long looked-for turn will not be far off. C.

New York, June 12th.

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The Price Baking Powder Company of Chicago, which is known throughout the country for the superior excellence of its Baking Powder, met with a serious loss on the morning of May 18th, in the nearly total destruction by fire of its factory and offices. No sooner had the flames been subdued than the work of restoration commenced, and the Company, by prudent foresight, having had stored in outside warehouses duplicate machinery, labels and supplies of raw materials in preparation for any emergency was enabled by energetic management to resume manufacturing within a very few days after the fire, thereby causing its customers but a trifling delay in the filling of their orders. Had the Company not been so prepared the delay would have been very serious, since it would have required months of time to get new machinery.

The Living Church

Saturday, June 17, 1893

News and Notes

THE CONSECRATION to the episcopal office, of the Rev. Frederick R. Graves, D. D., as Bishop of the missionary jurisdiction of Shanghai, China, and the Rev. John McKim, D.D., as Bishop of the missionary jurisdiction of Yeddo, Japan, will take place June 14, at St, Thomas' church, New York City. Under appointment of the Presiding Bishop, the consecrators will be the Bishops of Long Island, New Jersey, and New York.

THE QUINCY cathedral paper has a note on unseemly demonstrations at marriages in church, and advises that admission to the ceremony be only by card. Besides the cards sent with invitations, the rector should have some at his disposal. *The Chimes* adds:

> The objection that the church is free does not apply in such instances. The church is free to all to worship, but it is not free to a noisy, ill-mannered crowd to rush in, climb upon the pews, and hustle a bridal party in an ill-regulated curiosity to see that in which they have no real interest. The solemnity of a marriage service should not be desecrated in such an outrageous manner.

IN THE LUTHERAN Seminary at Mt. Airy, Pa., the faculty and students recently presented their congratulations to the president on the occasion of his eightieth birthday. The students brought their greetings in six languages by speakers of as many nationalities represented in the Seminary, English, German, Norwegian, Icelandic, Russian, and Polish. Dr. Schaeffer was very happy in his reply. He has been identified with the Ministerium of Harrisburg since 1818. At the date of his birth there were only about 25,000 Lutheran communicants in this country; now there are 1,200,000.

"IN SPEAKING of Bishop Kip," says the Bishop of Long Island, in his last annual address, "I am reminded, and it may not be without interest to state it here, that when I was consecrated—Jan. 27, 1869—I was the 44th in the line of living American bishops, while now, after the lapse of only 25 years or very nearly so, I stand 11th in the line, and the youngest in this line above me, with one exception, is considerably beyond 70 years old. In that time 30 of our bishops have passed away, and of the thirteen that survive only four can hope to continue much longer."

OF THE DIOCESE of Southern Virginia, *The Southern Churchman* says: "This new diocese will in all probability soon outnumber the old. It contains not only growing Norfolk, and growing Newport News, and the growing cities of Danville and Lynchburg, and Roanoke and Staunton, but the growing South-west Virginia, into which population is pouring, and must pour, as its mines of iron and coal and salt are opened, and its vast agricultural and timber resources get developed. The old diocese has no growing city save Richmond; and while its population both on tidewater and in the valley will increase, it is not likely to increase so rapidly as Southern and South-west Virginia."

BISHOP BARRY arrived in this country by the steam ship Majestic, on Wednesday, June 7th. The Bishop has crossed the water for the purpose of delivering the baccalaureate sermon before the graduating class of Columbia College. As is well-known, Bishop Barry is at present Canon of Windsor, and was formerly Lord Bishop of Sydney, and Primate of Australia. Last year he was chosen Bampton lecturer at the University of Oxford, and the lectures have since been published under the title, "Some Lights of Science on the Faith." He is author of "The Parables of the New Testament," "Christianity and Socialism," and "The Teacher's Prayer Book."

A DISTINGUISHED correspondent of *The Lutheran Evangelist* speaks very discouragingly about union, even among the several Lutheran sects. He admits that the divisions of Christendom are deplorable, but believes that union will never be attained. The gain to the Lutheran Church, he says, would be enormous, if a perfect consolidation of the Lutheran families could be effected. "The whole Bible and nothing but the Bible," is the platform he approves. "Erring is simply impossible, as long as the clear words of Scripture are retained." Then why talk of the need of union among those who retain "the clear words of Scripture"? Oh, no! It is impossible for divisions to exist among "Bible Christians," of course!

OUR ANCESTORS lacked many of the luxuries of life which are very generally enjoyed in these days, but they managed to keep soul and body together, and the bill of fair was not without attractions. Some idea of the variety and profusion may be gained from the provision made by King Henry III. for his household at Christmas, 1254. This included 31 oxen, 100 pigs, 356 fowls, 29 hares, 50 rabbits, 9 pheasants, 56 partridges, 48 woodcocks, 39 plovers, and 3000 eggs. Many of our favorite dishes have descended from the Middle Ages. Macaroons have served as dessert since the days of Chaucer. Our favorite winter breakfast, griddle cake, has come down to us from the far-away Britons of Wales, while the boys have lunched on gingerbread and the girls on pickles and jellies since the time of Edward II., more than 500 years ago.

EDWIN BOOTH, of whose death there was a premature report, died last week, and was buried from "the little church around the corner." The church, it will be remembered, got its popular name, on the occasion of an actor's funeral. Some puritanical minister in the neighborhood who was requested to bury the man, refused to do so because he was an actor, but suggested that the service might possibly be had at "the little church around the corner." Dr. Houghton kindly officiated, and since that time most theatrical people who have cared at all for religion have considered the church of the Transfiguration their home. Mr. Booth's career has been a brilliant one, and he has left hosts of warm friends and admirers. It is said that he could never shake off the sorrow caused by the shocking crime of his brother, the murderer of President Lincoln. We hope the story is true, that he once saved the life of Lincoln's son by almost lifting him from the track on which a locomotive was about to crush him.

THE REV. DR. FULTON, of whose paper, read before the Press Congress, we recently made a note, writes in his editorial columns most enthusiastically about the Columbian Exposition, and truly says that when people who have seen it return home they will find themselves unable to impart to others any least idea of the wonders they have seen. He says that "bigness" is not the impressive fact of the Fair, though the White City by the lake is nearly as large as the city of Jerusalem and one of its buildings covers nearly forty acres. "It is not the vastness, but the beauty, which impresses the spectator." It was a stroke of genius, he says, to convert this low-lying sand-swamp into such a scene of surpassing beauty. The charges, in the city and within the grounds, the editor of *The Standard* found to be reasonable, comparing favorably with those of New York and Philadelphia. The journey to Chicago was restful and delightful, and his entertainment there entirely satisfactory and without extortion. He closes his graceful tribute to this greatest of American enterprises thus: "The Exposition is as beautiful as a dream and as indescribable."

THE OFFICIAL YEAR BOOK of the Church of England contains upwards of 600 pages. Not the least interesting feature of the work are the summaries which it gives of Church work during the past year and in recent periods. A table shows the amount of voluntary subscriptions for the year ended at Easter, 1892, including only such contributions as flow through the channels of parochial organizations, and taking no account of sums contributed privately to central societies. Grants from ecclesiastical corporations and home mission societies are also excluded, so that the record may be confined to purely voluntary contributions, made within the given year, and to avoid the possibility of any exaggeration by recording contributions twice over. The result, founded upon actual returns from 90 per cent. of the parishes in England and Wales, shows a grand total of £5,160,820. The amounts contributed in the Welsh dioceses were as follows:—In Bangor, £26,950; Llandaff, £81,849; St. Asaph, £50,848; and St. David's, £59,591. The influence of the Church in the large provincial towns is shown by a list of voluntary contributions in nineteen towns during the last quarter of a century, for building, enlarging, and restoring churches, the endowment of district parishes, and the erection of parsonages and schools. Manchester leads the way with £859,757; Birmingham is credited with £304,557; and Bolton, with a population not much more than 100,000, has raised £290,000. Swansea, in Wales, has contributed close upon £50,000.

Brief Mention

Mr. Chas. Dudley Warner has traveled far and wide and reports that he has found many men who were not able to subscribe for a paper, but he has yet to discover one man who is not able to edit one. Some of us have not found it necessary to leave the editorial sanctum to acquire that piece of information.———It is now stated that Mr. Lewis Morris has been offered the laureateship. He is said to be a disciple of Tennyson. ———At the late conference of Unitarians in Boston it was stated that more societies of their belief had come into existence in the last seven years than in the preceding forty years. Within ten years thirty new societies have been formed in New England.———*The Episcopal Recorder* (R. E.) thinks that the interest which the Archbishop of Canterbury takes in the Boys' Brigade is far more effective for Church unity than any Lambeth Declaration. That may be so. The effect of the latter seems to be about zero.———The Sunday school of St. Peter's church, Baltimore, Md., recently celebrated its seventh-eighth anniversary. For seventy-four years Mr. William Woodward has been its superintendent, and he is still, at the age of ninety-three, active and vigorous in holding that position.———Since the consecration of the Rev. Dr. Weed as Bishop of Florida in 1886, the financial and statistical force of the diocese has increased 50 per cent.———Some one has conceived the idea of holding a Christian Congress in Jerusalem in 1900 in celebration of the nineteenth century of the birth of Christ. It is proposed to have a public meeting, July 4th, in Philadelphia, in front of Independence Hall, which shall adopt resolutions in favor of the Congress, and send them to the Parliament of Religions in Chicago, in September, for approval.———There is evidently no lack of accommodation in Chicago for all who want to visit it during the World's Fair. A correspondent writing from Kentucky says: "A few days ago a gentleman here advertised in two Chicago papers for rooms and board for a few days. In response, up to date, 968 (!) replies have been received, 502 coming in one mail, and still they come."———Prof. Haupt, of the Johns Hopkins University, Penn., has discovered the missing pieces of the eleventh tablet of the Nimrod Epic. The tablet contains the Babylonian, or rather Chaldean, account of the Deluge, and is three thousand or more years old.———*The Congregationalist* pertinently inquires: "Who will write the obituary notice of 'the Synod', hitherto an important Presbyterian court?" ———One of the helpful (?) results of the Geary Law is to prevent a young Chinaman active in Christian work, from attending a convention of the society to which he belongs, because once across the border, he might not be allowed to return.———The first woman, so far as known, to make a descent in a diving dress among the pearl-fisheries of the Indian Ocean, was Miss Jessie Ackerman, W. C. T. U. missionary, who went down sixty feet into the ocean's depths, and returned in safety.———An interesting relic of old London will be swept away in the approaching destruction of the Sardinia chapel, in Lincoln's Inn Fields. It is the oldest Roman Catholic chapel continuously used as such in London, dating back to 1648, and has been sacked and burned more than once. This chapel now has one of the finest organs in London, and still attracts good congregations, in spite of the squalid neighborhood in which it stands.

Canada

The Festival of the Ascension was celebrated by suitable services in the churches. The Bishop of Toronto held a Confirmation service on the evening of Ascension Day in the church of St. John the Evangelist, Toronto. This is a new church which was opened early in May, and is a plain but substantial building. All the furniture is of solid oak. The corner-stone of a new church at Fairbank, to be known as St Hilda's, was laid by the Bishop on the 11th. A class of 62 persons was confirmed at St. Luke's church, Peterboro, on the 16th. Some statements as to the position of the Anglican Church in Toronto having been questioned, it is stated that "in Toronto and suburbs the Church has over 40 church buildings, irrespective of mission halls." The Brotherhood of St. Andrew has started a movement in that city for the early closing of shops on Saturday night. The rural dean and a number of the clergy were present at the meeting of the deanery of Durham and Victoria on the 4th and 5th at Omenee. The dean gave an address on "What some laymen have done for the Church," and the archdeacon on "The Relation of the Pastor to the People."

A very successful ten days' Mission has just been concluded at St. John's church, St. Thomas, diocese of Huron. It has been decided to build a rectory for the church of new St. Paul's, Woodstock. The contributions given in the parish of Hespeler more than double those of last year. It is hoped that the new church will be ready for occupation next season.

The Bishop of Niagara held an ordination service in St. George's church, Guelph, on Trinity Sunday, and administered the rite of Confirmation in the evening. The envelope system has been adopted in this church recently, with the result of an increase in the offertories. A fine choral service was given on St. George's Day, when the St. George's Society marched to the church. The Bishop held Confirmations in St. Paul's church, Port Robinson, and St. John's church, Thorold, on the 2nd, the class in the latter being the largest ever presented in the parish.

At the opening of the Synod for the diocese of Ontario in June, it was proposed to hold a choral festival in connection with it, in Kingston. Surpliced choirs were available from several other parishes besides St. George's and All Saints', Kingston, and it was said that the Bishop was favorable to the proposal. Rural Dean Bliss presided over the conference of the clergy and lay representatives of the deanery of Renfrew, which was held in the church of the Holy Trinity, Pembroke, on the 26th and 27th. In the reports presented from the various parishes and missions in the deanery, a large increase in the amount of contributions to the Mission Fund was shown, the increase in one parish, Stafford, being about 60 per cent. It was resolved that "the rural dean make a thorough canvas of the deanery on behalf of the Mission Fund similar to the one he made last year for the increase of the clergymen's stipends." The Bishop of Ontario held a Confirmation service on the 30th in St. Paul's church, Kingston, when a class of nearly 40 was presented.

The Synod of the diocese of Quebec met in Quebec, May 30th. The members attended morning service at the cathedral, to which they walked in procession from the church hall, wearing their surplices. The Bishop, Dr. Dunn, delivered his charge after some routine business was concluded. There has been great interest manifested in Quebec for some time, in the centennial service on June 1st, it being 100 years since the first bishop was consecrated in the diocese. Over 100 clergymen took part, and Bishop Potter, of New York, preached the sermon. Bishop Lewis, metropolitan of Canada, went to Quebec to be present at the centennial service, as well as the Bishops of Nova Scotia and Niagara. The Rev. Dr. Converse, administrator *pro tem* for the diocese of Massachusetts, also took part. An interesting feature of the proceedings of the celebration of the centenary of Quebec diocese was a special convocation of Bishop's College, Lennoxville, held in cathedral church hall, Quebec, when honorary degrees of D.D. were conferred on the Bishops of New York and Nova Scotia, and the degree of D.C.L. upon the Governor General of Canada, Lord Derby. The Rev. A. G. Hamilton Dicker, incumbent of St. Barnabas' church, London, Eng., crossed the Atlantic to assist in the grand choral service in the cathedral. In addition to this service a public luncheon was provided for in the skating rink, and a *conversazione* in the evening.

A conference of teachers in the Church of England Sunday schools, presided over by the Bishop, was held at Moncton, diocese of Fredericton, on May 17th and 18th. There was a service on the evening of the 17th, and an early celebration of the Holy Communion on the following morning, after which the chairman, Bishop Kingdon, gave the opening address. The first subject on the programme was "The Catechism as the Basis of Sunday School Instruction," on which both a paper and address were given. The regular annual teachers' examination in connection with the Church of England Sunday School Institute, was held on the 25th in Trinity church school house, St. John. Nine teachers presented themselves. Bishop Kingdon confirmed a class of 14 at St. Luke's church, St. John, on the 16th.

The rite of Confirmation was administered by Bishop Courtney, of Nova Scotia, to a class of 60 persons at St. Luke's church, Halifax, lately. Two companies of the Boys' Brigade, an organization which has its headquarters at the Church House, Westminster, England, have been formed in Halifax, one in connection with St. George's parish and another with St. Luke's. St. Paul's is about to form a company, and the other city parishes will probably do the same, when the whole will be formed into a Halifax battalion. The object of this organization is to band together boys belonging to the Church of England by means of a semi-military training. Church work in connection with St. Paul's, Halifax, seems to have been vigorously carried on during the past year. The total amount of money received was nearly $15,000. The St. Andrew's Brotherhood hold cottage meetings in the parish, visit wharves and boarding houses, and assist generally in parish work.

The Rt. Rev. Dr. Burns, Bishop of Qu'Appelle, arrived in Winnipeg in the middle of May on his way to his new diocese. The attendance at the new mission stations recently opened at Harperville and Strathewen, diocese of Rupert's Land, has been so good that the missionary in charge of the district has decided to make them permanent centres of work.

The serious illness of Bishop Bond has caused much sorrow and anxiety in Montreal. The ordination service which was to have been held on Trinity Sunday in Trinity church, Montreal, had to be indefinitely postponed. Prayers were offered up in all the city churches on Trinity Sunday for the Bishop's recovery. It is pleasing to record that at the Roman Catholic church of St. Patrick's, the parish priest asked the prayers of the congregation for the Anglican Bishop, saying that the Irish Catholics could not forget the acts of kindness exhibited by him on many occasions, more especially when he caused the bells of Christ church cathedral to be tolled when the funeral cortege of the late venerable Father Dowd of St. Patrick's passed by. Previous to his illness Bishop Bond had held a number of Confirmations in the city and had commenced his visitations in the country. At a Confirmation at *L'Eglise du Redempteur*, Montreal, eight persons were confirmed, one of them a missionary, formerly a Presbyterian. The Victoria Rifles had a Church parade on Trinity Sunday to the church of St. James' the Apostle, the rector, the Rev. Canon Ellegood, being the chaplain of the regiment.

A fine memorial window has just been placed in St. Luke's church, Montreal, in memory of the late Archdeacon Gilson. The deceased clergyman was the first rector of St. Luke's and was for some time archdeacon of Montreal. He returned to a parish in England some years since and died there.

New York City

The church of the Holy Trinity, Harlem, the Rev. Dr. Bridgeman, rector, is to have a new assistant minister in the person of the Rev. Arnold H. Redding.

The new bronze doors in the north and south portals of old Trinity church, the gift of Mr. Wm. Waldorf Astor, were hung in place last week. Each of these doors weighs 5,000 pounds. The architectural plan was drawn by Mr. Richard M. Hunt. The door for the north portal is the work of Mr. J. Massey Rhind, and that for the south, by Mr. Charles Niehaus. Both have already been described in these columns. These sets of doors are probably the finest in this country, next after the celebrated bronze doors in the capitol at Washington.

An interesting wedding occurred at Grace church, Thursday, June 8th, when the Rev. Geo H. Bottome, one of the assistant ministers of the parish, was married to Miss Anna Tyng, daughter of the late Rev. Dudley A. Tyng, of Philadelphia. The ceremony was performed by the Rev. Wm. R. Huntington, D.D., and there were present Bishop Potter, the Rev. Messrs. Creighton Spencer, W.H. Pott, and Hazlett McKim, and many well-known people.

At St. George's church, the Rev. Dr. W. S. Rainsford, rector, seaside work will be begun the middle of June if the work of improvement at the seaside cottage can be completed by that time. The cost of maintaining this charity is about $3,300 for the season, and the repairs and changes will reach $1,500. St. George's cottage accommodates 40 people, who stay a week at a time. From 150 to 250 are brought by rail daily to enjoy the sea air and bathing. Last year 600 spent the week, and 14,000 came down for the day. Two of the assistant clergy, the Rev. Messrs. Carter and Lewis, have just been ordained to the priesthood.

St. Mary's School, under the charge of the Sisters of St. Mary, closed its academic year, with very interesting exercises, on June 3rd. The Rev. Prof. Richey, of the General Theological Seminary, presided, and the Bishop of Springfield was present and made an address. The honors were awarded to Miss Emily Jackson, Miss Jessie Andrews, and Miss Margaret Whitehead. The exercises on behalf of the graduating class betokened scholarly proficiency of a high character. The musical programme was performed in such a way as to reflect the greatest credit upon the pupils as well as their teachers. Miss Anna Cecilia Ficken, class '94, whose high pianistic attainments are well known by all connected with St. Mary's School, also played a violin solo, one of De Beriot's concertos, in excellent style.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, the new organist, Dr. Woodcock, who also is organist and choirmaster of the celebrated vested choir of the cathedral of the Incarnation, Garden City, is meeting with manifest success in his training of the parish choir. Ambitious efforts are making to render this choir one of the foremost in the city. Arrangements have been made to hold the sessions of the next diocesan convention in this church on Sept. 27th and 28th. The rector will spend part of the summer at Monmouth Beach, N.J., and hopes to go to Colorado and Yellowstone Park, returning in the fall. The summer home of the parish at East Norwalk, Conn., will be reopened about the middle of June, with Miss Clifford again in charge.

Barnard College, the Woman's Annex of Columbia College, has just held its closing exercises for the season, and completed the first four years of its existence, graduating its first class. An address was made by the Rev. Dr. Arthur Brooks, chairman of the board of trustees, in the course of which he commented upon the financial needs of the institution and announced a gift of $5,000 that has been received by the College. The graduates will receive their diplomas at the Columbia College commencement, which will be held in Carnegie Music Hall June 14th. There are at present 85 students in Barnard. Thirty-five applications have been received for next year's freshman class. These figures are the more encouraging from the fact that Barnard receives no "special students," every one there having to take the regular course which includes the classical languages.

The trustees of Columbia College asked recently for $2,000,000 with which to erect the college buildings on the new site near the cathedral; $550,000 has now been subscribed. Within the last few days Mr. Joseph Pulitzer has given $100,000 towards this object. The subscription is to play a double part, for, besides being added to the building fund, it is to provide for the poor boys of the public school who win in open competition the collegiate scholarship, previously established by Mr. Pulitzer, an opportunity to obtain the preliminary preparation required to secure their admission to a college of the first class. Those of the boys who choose Columbia College will be entitled to free tuition throughout the course of four years, either in the School of Arts or the School of Mines. Mr. Pulitzer founded these scholarships some time ago, and now gives annually $250 to each of twelve boys, on a condition which requires that the benefit can only be provided for students unable otherwise to pay their own way. At a meeting of the trustees of the College, held on Monday, June 5th, the acceptance of the $100,000 was announced. A gift of $10,000 was received at the same time from the alumni of the School of Mines, for the establishment of a fellowship to be known as the Trowbridge Fellowship in Engineering, in honor of William Petit Trowbridge, who has been professor of engineering in the School of Mines for 20 years. A gift of $1,000 was also accepted from Mr. James Gordon Bennett, for the establishment of an annual prize to be given for the best essay in English prose on a subject of contemporary interest connected with the foreign or domestic policy of the United States. At the same meeting of the school, gifts to the library were received from Messrs. J. F. Loubat and J. C. Bancroft Davis. Prof. Elwyn Waller presented his resignation of the chair of Analytical Chemistry. It was accepted and a special vote of thanks was given to him for his long and faithful service in the School of Mines. This chair and that of Assaying were united in a new professorship and Prof. Pierre D. Peyster Rickets was appointed to it.

The announcement that the Rev. Dr. Geo. R. Van De Water has consented to remain as chaplain all through the coming year has been received with satisfaction by the students. The interest in his chapel talks has been considerable, so much so that the College papers have published them once or twice, although he has been present this year only at the unfortunate period during which the men were busy with examinations.

Philadelphia

In the will of Elizabeth O. Norris probated 5th inst is a bequest of $5,000, to be held in trust as an endowment for the benefit and support of Hope church at Mt. Hope, Lancaster county, Pa.

Mary A. Morrow's will filed for probate on 7th inst., leaves to the endowment fund of All Saints' church, $300; to the Boards of Education, Publication, and Foreign Missions of the Church, $100 each.

A number of the young lady members of Miss Harkness' class to the Sunday school of the church of the Resurrection held a "Day Spring Bazaar" on the evening of the 3rd inst., in Tioga Hall, for the benefit of the church building fund.

Several benevolent Churchwomen have interested themselves in raising $350 for the purpose of renting a cottage at Avon-by-the-Sea for sick persons who need sea air for a brief season, and who have no means of their own.

On the evening of Trinity Sunday, there was a festival Evensong at the church of the Beloved Disciple, the Rev. R. Savage, rector. The sermon was preached by the Rev. Dr. A. G. Mortimer, of St. Mark's.

Ground was broken on the morning of the 5th inst. at Rockledge for the parish building of the mission of Trinity church, Oxford. It is but three months since this mission was started, the ground has been paid for, and the funds for the erection of the building are in hand.

The annual report of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, gives the following statistics: Baptisms, 28; confirmed, 20; present number of communicants, 496; marriages, 11; burials, 20; public services on Sunday, 166, other days, 233; contributions, $18,011,15.

The Southwest Convocation of the city met on the 5th inst., in Holy Trinity parish house, when the Rev. Dr. W. N. McVickar was re-elected president; the Rev. Stewart Stone, secretary; Henry E. Drayton, Esq., treasurer. It was announced that the contributions asked by the Board of Missions were $2,860; and the amount appropriated $1,200. Convocation sitting as a committee of the whole agreed to raise the amount asked for.

A very interesting service under the auspices of St. Simeon's Company, No. 84, Knights of Temperance, was held in the church of that name, the Rev. Edgar Cope, rector, on the evening of the 5th inst., which was the first service of its kind ever held in the diocese. Addresses were made by Colonel B. F. Watson, commander, and John P. Faure, deputy grand commander of the order from New York City. After the service a short exhibition drill was given by St. Simeon's Company in the large hall of the parish building.

The annual closing exercises of St. Luke's Academy were observed on the 8th inst., and were of an attractive nature. A quintette from the Germania orchestra gave selections at intervals during the exercises, which opened with an address by Professor F. E. Schelling, A. M., of the University of Pennsylvania, followed by the presentation of diplomas by the Rev. Dr. W. B. Bodine. The Rev. S. F. Hotchkin closed the exercises with prayer and benediction.

Confirmations in addition to those heretofore published are reported at St. Luke's, Bustleton, 8; St. Clement's, 40 the Saviour, 40; St. Luke's, Germantown (including two from St. John the Baptist, and one from St. Paul's, Chestnut Hill) 51; chapel of the Church Home, Angora, 12; the Snyder ave. mission (Holy Spirit) 19; the Evangelists, 7 children; St. Thomas (African), 57; St. Andrew's, Yardley, 7; All Saints's memorial chapel, Fallsington, 8 children; chapel of the Episcopal Hospital, 46 from the mission, and one from the hospital; also a sick man in the hospital, and another at his residence.

The commencement exercises of the Divinity School were held on Thursday morning 8th inst., in the chapel of the institution, West Philadelphia, The Holy Eucharist was offered at 7 A. M., and at a later hour, after a short service participated in by Bishop Whitaker and different members of the faculty, essays were read by Mr. Alexander R. De Witt, M. L., on "Early Hebrew song life," and Mr. Joseph Sakanosin Motoda, B. A., on "Foreign missions and international law." The graduating class was presented by Dean Bartlett to Bishop Whitaker who made a short address to them, and at its conclusion diplomas were handed to the graduates, 12 in number, of whom seven belong to the diocese of Pennsylvania, three to New Jersey, and one each to Virginia and Central Pennsylvania. The Rev. James Alan Montgomery has been elected instructor in practical work in the ministry, at the Divinity School.

The annual meeting of the alumni association of the Divinity School was held on the 7th inst. The members assembled in the chapel at 9 A. M. for Matins, which was followed by the office of Holy Communion, Bishop Whitaker being the Celebrant. The sermon was preached by the Rev. Wm. M. Groton, rector of Christ church, Westerly, R. I., from the text, Joshua iii: 17. The annual meeting was held in the afternoon, the Rev. S. C. Hill in the chair. The treasurer reported a balance of $17.60. An election took place for officers with the following result: President, the Rev. R. N. Thomas; vice-presidents, the Rev. Messrs. F. M. Taitt, G. A. Beecher and W. H. Graff; secretary, the Rev. N. M. Fuller; treasurer, Rev. H. A. F. Hoyt; executive committee, the Rev. Messrs. M. Aigner, W. F. Ayer, R. S. Eastman, and W. M. Harrison. Essayist for 1894, the Rev. Langdon C. Stewartson; alternate, the Rev. H. D. Waller. The nominees for the Board of Overseers were the Rev. Messrs. A. C. Powell and M. A. Tolman. In the evening, an essay was read by the Rev. Henry E. Cook, rector of Grace church, Manchester, N. H., on "The Need of the Practical in the Preparation of Parochial Work."

On the first Sunday after Trinity in the last year of the 17th century, the present quaint building known as *Gloria Dei* church, was dedicated. The 193rd anniversary of this event was fittingly commemorated on the octave of Trinity Sunday, the 4th inst. The exterior of this ancient edifice has undergone no change whatever since the day it was erected; but the interior has been modernized, and small galleries added on its northern and southern sides. The brick-paved aisles have been covered with a wooden floor, and the chancel somewhat changed, but the chubby-faced angels, supporting the open Bible, still look down from their station in the middle of the organ loft, with their gilded wings at rest. The rector, the Rev. Snyder B. Simes, preached the anniversary sermon at the morning service, his subject being "The Early Swedes in America." He reviewed the history of the congregation, and spoke feelingly of the changes of government and people which have taken place since the old church was dedicated. In the afternoon, the Rev. Dr. James S. Stone preached from II Cor. i: 20. Collections for the fund for the maintenance of the church in that district, where its existence might be precarious because of the neighborhood being almost exclusively devoted to railroads and steamships, were taken both morning and evening. The rector stated that this endowment fund was growing satisfactorily. More than half of the $25,000 necessary has been subscribed; and it is hoped that the balance will be forthcoming before the opening of the 20th century.

Chicago

On Trinity Sunday, at Calvary church, the rector, the Rev. Wm. B. Hamilton, presented to the Bishop the largest class ever confirmed in the parish; consisting of 38 persons, of whom 32 were men and boys. A daily Eucharist has been maintained in Calvary church since Easter Sunday.

On Sunday, May 28th, Bishop McLaren confirmed a class of deaf-mutes, members of All Angels' mission. The Rev. Mr. Mann presented them and interpreted the Bishop's address from notes written down. Mr. Mann baptized two children. A "combined service" was held in the evening at the church of the Epiphany. Soon after the last service, while waiting for a train home, Mr. Mann had the misfortune to lose his valise by theft. In it were his vestments, sterling silver communion set, and alms basin.

Sunday, June 4th, at 4 P.M., a service *in memoriam* Mrs. W. Perry, late vice-president of the Girls' Friendly Society, was held in the cathedral. A gathering storm prevented a full attendance, but nearly all of the branches were represented. The service was choral Evensong, the anthem was from Spohr's "Last Judgment," "Blessed are the dead who die in the Lord." The Bishop delivered a most appropriate sermon, alluding first to the death of the general secretary, Miss Letitia Townsend, and then speaking more particularly of the beautiful life and work of the late vice-president, thus making it a double memorial, and in all that he said, helping those who heard him to realize more fully that we are all members of one family in Christ, even though some are fallen asleep.

Diocesan News

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

The 19th annual council convened at the cathedral church of St. Paul, Fond du Lac, Tuesday, June 6, 1893. It was one of the best attended councils, both on the part of the clergy and laity, that the diocese has had.

On Tuesday morning there were three Low Celebrations in the chapel of the cathedral, at 7, 7:30, and 8 o'clock, and a High Celebration during the morning session at 9:45. At this last the Bishop of the diocese was the Celebrant.

During the business session of the council steps were taken to amend some of the articles and canons of the Constitution and canons of the diocese. One of the amendments, if adopted next year, will limit the maximum number of delegates to 7; another will allow ladies to vote for delegates and for vestrymen.

The Standing Committee elected is the same as that of last year, *viz:* The Rev. William Dafter, D.D., president; the Rev. Lucius D. Hopkins, Oconto, secretary; the Rev. John W. Greenwood, Messrs. J. B. Perry, C. A. Galloway, and Geo. L. Field.

The Rev. Lucius D. Hopkins, Oconto, Wis., was re-elected secretary by acclamation, and the Rev. W. J. Cordick, assistant secretary. In like manner, Mr. J. B. Perry, Fond du Lac, was re-elected treasurer.

The Board of Missions consists of the Bishop, the Ven. Archdeacon W. T. Schepeler, the Rev. N. D. Stanley; Messrs. J. Howard Jenkins, Geo. J. Middleton, and G. W. Gerler.

The Rev. John W. Greenwood and Mr. H. A. Barrett were elected as delegates to the Missionary Council of the Church.

The Bishop, in his address, made eloquent reference to Bishop Brooks. He reported the number of Confirmations during the year as 374. During the past year he celebrated the Holy Communion 163 times, delivered 93 sermons and addresses, performed one Baptism, attended two funerals, laid the foundation stone of one church, consecrated two, ordained two priests and one deacon, professed two Sisters in the Society of the Holy Nativity. The whole number of clergy, including the Bishop, connected with the diocese, is 33.

Churches are urgently needed in many places: at Chilton, Two Rivers, Oconto, Tomahawk, Rhinelander, Merrill, Marshfield. The Churchmen in these places are doing much, but their gifts must be supplemented. About $12,000 is needed for church building purposes.

"The work at Nashotah House seemed, a few years ago, as if it was a decaying force nigh ready to perish; but the prayers and heroic labors of its founders have effectually prevailed for its revival. Last year it kept its Jubilee, and is now entering on its second half century, strong in the growing attachment of Churchmen. We are glad to recall that during the past year it has received gifts which will enable it to proceed with building a new and much-needed dormitory for students. The standard of discipline and scholarship has been raised, and the Church confidently looks to Nashotah House for the training of efficient priests.

"The Sisters of the Holy Nativity have become permanently established in the diocese, and it is owing in no small degree to their labors that the missionary work in many of the smaller towns has been so successfully developed. Wherever they have been, a blessing seems to have followed upon their ministrations.

"This year marks the growth amongst us of the Ladies' Diocesan Auxiliary. They have aroused throughout the diocese an interest in the missson field. There was not any parish or mission station where services were regularly held during the past year in our diocese that failed to send a contribution to the Board in New York. It is a matter, too, of no small encouragement to be able to state that our cathedral is one of the increasing number of cathedrals and churches where the offering of the Sacrifice is daily made. It may seem impossible that such a custom should be followed in all parish churches, but the success attending the daily offering in five or six of our parishes during Lent, shows how much more can be done in this way than we suppose. Let us make more ventures of like faith. The Church's two most efficient weapons are the spirit of self-sacrifice and the spirit of prayer. It is to the perpetual pleading of the Great Sacrifice in heaven and its constant pleading of it here on the earthly altar that the conquest of the world is given."

There is a change in the management of St. Monica's School. The Rev. B. Talbot Rogers, now of Manitowoc, will become its warden, the Reverend Mother Caroline Delano, its house mother.

The Rev. Charles E. Taylor, of St. Joseph's School, South Bethlehem, Pa., has accepted the wardenship of the Cathedral Choir School, and preparations are being made for extending its influence.

In the evening a rousing missionary meeting was held and addresses made by the Ven. Archdeacon W.T. Schepeler, on the work in the Northern Archdeaconry; by the Rev. W. R. Gardner, D. D., on Nashotah as a school of training of missionary priests; by the Rev. S. S. Burleson, on the work among the Oneida Indians; by the Rev. J. B. Gauthier, on the work among the French population of the diocese, and by the Rev. R. H. Weller, Jr., on needs and encouragements in our missionary work.

The forenoon of the next day—Wednesday—was given up to the diocesan branch of the Woman's Auxiliary. There were three low celebrations of the Holy Eucharist in the chapels of the cathedral, at 7, 7:30 and 8 o'clock, at one of which the priest of the Old Catholic mission at Little Sturgeon, the Rev. J. B. Gauthier, was the Celebrant, using the French language; and at 9 o'clock there was a High Celebration, with the Rev. Canon E. B. Taylor as Celebrant.

The following officers were elected for the Auxiliary for the ensuing year: Mrs. P. H. Smith, Plymouth, president; Mrs. Geo. L. Field, Ripon, vice-president; Mrs. J. B. Perry, Fond du Lac, treasurer; Mrs. Dr. W. H. Ford, Oshkosh, recording secretary, and Mrs. E. B. Taylor, Fond du Lac, corresponding secretary. The Auxiliary has done a splendid work during this first year of its recognition, both within and without the diocese. Among other contributions it has given $350 to the Bishop for his work in the diocese.

In the afternoon, at 3:30 o'clock, there a special Evensong service, the musical portion of which was rendered by the large vested choir of Trinity church, Oshkosh, who came to the see city on a special excursion train, accompanied by some 300 persons.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The 19th convocation assembled in St. Mark's church, San Marcos, on Wednesday, May 24th. Morning Prayer was said by the Rev. Messrs. Francis R. Starr and Henry H. Wilcox, the Rev. Cabell Martin reading the lessons. An admirable sermon was preached by the Rev. Arthur W. Burroughs. The Bishop was Celebrant, assisted by the Rev. Horace Clark as Epistoler and the Rev. J. T. Hutcheson, Gospeler. The roll call showed present: Bishop, 1; priests, 13; deacon, 1; candidates for orders, 1; lay delegates, 10. The Rev. Geo. Hinson was re-elected secretary and Major W. O. Hutchison was re-elected treasurer. The Rev. Francis R. Starr and Major W. O. Hutchison were elected delegates of the Missionary Council.

The Standing Committee was appointed by the Bishop: The Rev. Messrs. J. T. Hutcheson and W. R. Richardson; Mr. W. P. Finley, and Major W. O. Hutchison. Delegates to the General Convention: The Rev. Cabell Martin and Mr. W. M. Atkinson.

After Evening Prayer on the four days of the session, papers were read or addresses made on subjects previously assigned by the Bishop: Christian unity, by the Rev. E. G. Murphy; Christian education, by Mr. W. P. Finley; Missions, by the Rev. Cabell Martin; The Church's culture, by the Rev. Hudson Stuck; these were severally discussed by members of the convocation.

The Bishop's address and the report of the Committee on the State of the Church showed an unusual and unexpected growth in every quarter. The number of clergy is greate

than ever before. All of the larger towns and many of the smaller ones now have stated services. The assessments have been generally paid and the special offertories appropriated according to appointment. St. Mary's Hall, a Church school for girls, is in a flourishing condition, and the Church school for boys is about to be built and made ready by fall for its opening session under the Rev. Alan L. Burleson, head master. This is made possible by the untiring zeal and energy of the Bishop and the liberal response to his appeals within and without his jurisdiction.

A special committee was appointed to draft suitable resolutions on the death of the Rev. R. M. Fuller, late a member of the convocation. This is the only death recorded in the last six years of any of the clergy canonically resident.

Indiana

David E. Knickerbacker, S. D., Bishop

The 56th annual convention met in St. Paul's church, Evansville, at the extreme southern end of the State on June 6th. Although the attendance was far below the usual average, 20 clergy and 17 laymen only being in attendance, it made up in earnestness and zeal what was lacking in numbers. The Bishop's address was most earnest, and presented a tableau of the work and condition of the Church in the diocese that was encouraging. The division of the diocese was considered and the committee on that subject continued. Four church buildings have been erected during the year, and the Confirmations aggregated something over 400.

The report of the treasurer showed a balance to the credit of every fund, although the contributions for diocesan missions fell below that of last year. A material increase was noted in the property held by the trustees of the diocese, including a lot for the Diocesan Home and Orphanage valued at $7,500, and $5,000 are in hand toward the erection of the building.

An auxiliary to the Society for the Distribution of the Prayer Book was provided for and the organization of Prayer Book Guilds was recommended in each parish and mission. A committee was appointed to arrange a programme in the interests of Sunday schools, the Brotherhood of St. Andrew, and the Daughters of the King, at the time of the next annual convention. The report of the Board of Missions presented by the Rev. G. A. Carstensen, was an able presentation of the conditions and needs of the work.

The officers elected were the Rev. Willis D. Engle, secretary; Mr. Lewis B. Martin, treasurer; Mr. Richard L. Talbot, financial secretary.

Board of Missions: Rev. Messrs. J. H. Ranger, G. A. Carstensen, J. E. Cathell, and J. D. Stanley; Messrs. Thomas C. Moore, A. B. Coffey, N. F. Dalton, and Samuel A. Horner. Standing Committee: Rev. Messrs. G. A. Carstensen, J. H. Ranger, and E. G. Hunter; Messrs. David E. Snyder, W. H. Armstrong, and Judge Wm. Mack. Deputies to the Missionary Council: Rev. G. A. Carstensen, and Mr. Samuel A. Horner.

Bishop Francis K. Brooks, of Oklahoma, was an honored visitor and spoke of the work of the Church in his jurisdiction, to which the offerings at the opening session were devoted.

Mrs. Josephine R. Nichols, by invitation, addressed the convention in relation to the Diocesan Home and Orphanage.

The entertainment of the members was most hospitable, for which hearty thanks were returned to the Churchwomen of Evansville. The reception on Tuesday evening at the residence of Mr. Charles Viele, was a most pleasant affair. The convention completed its labors within 24 hours of its assembling.

A meeting of the Diocesan Woman's Auxiliary was held preceding the opening of the convention, which was presided over by Mrs. Josephine R. Nichols, and was addressed by the two Bishops. The report of Miss Emily L. Upfold, diocesan secretary, showed that the zeal in the work was not abating.

The Bishop has recently been making a visitation of the Northern Deanery. At St. Mark's, Lima, there was a class for Confirmation from the Church school, for boys. Mr. Frances Howe has again made a munificent gift to that institution, and under the wise management of the Rev. Dr. Spalding, the school enjoys continued prosperity. The attendance this year has been 50.

At Trinity mission, the Rev. Wm. Mitchell, minister in charge, seven persons were presented for Confirmation, most of these heads of families. This is the youngest mission in the diocese and is located in one of the growing and progressive cities of Northern Indiana. The mission has a Sunday school with an enrollment of over 40 pupils, and there are 15 communicants.

The Bishop held a benediction service at St. Mary's, New Carlisle, where a beautiful new church has been erected by the devotion of a few women at a cost of $1400, and the lot $200. The church is 24 ft by 45 in size and will seat 200 persons. A beautiful Communion service was given in memory of the first child baptized in the parish. There is no resident priest and the work is largely the result of the missionary labors of the Rev. Walter Scott of La Porte. At the Bishop's visitation there was also a Baptism and Confirmation. The Bishop was assisted in the service by several of the clergy, the Rev. Mr. Stout of Goshen, the Rev. William Mitchell, and the Rev. Mr. Scott.

Two were confirmed at North Liberty. The work in the Northern Deanery is becoming more and more encouraging, and missions are multiplying rapidly.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The Archdeaconry of Albany met in 45th regular session at Emmanuel church, Little Falls, on Monday and Tuesday, May 29 and 30; 18 priests and one deacon were present. The genial presence of the rector, the Rev. Ernest Mariett, was much missed. He had been summoned on the Saturday previous, to Canada, in consequence of the death of his mother. A resolution expressive of the sympathy and condolence of the clergy was passed. Routine work not without value occupied the attention of the afternoon session. Prominently placed, as it ever should be in such a gathering, was the missionary interest, which lacked not on this occasion, attractive and able representation. After a hearty service at 7:30, Archdeacon Sill introduced the Rev. Canon Stewart, diocesan missionary, and subsequently the Rev. Dr. Langford, both of whom made forcible addresses, the former traversing his own familiar field, and the latter strikingly portraying the dangers and needs of China and Japan. The custom, in fact the unanimously adopted rule, in this archdeaconry, is to consecrate the early hours of the day with the celebration of the Holy Eucharist. The archdeacon was the celebrant at seven on Tuesday morning. A goodly number assembled at 10 o'clock for Morning Prayer and sermon by the Rev. Algernon S. Crapsey, who with strong and close reasoning, set forth the Christian belief of "the redemption of the Body." A vigorous business meeting followed, at which were considered reports of committees on "organized lay help;" and, on Canon Stewart's plea, $100 was pledged towards the support of the services in one of the missions of the diocese. The missionaries present reported in an interesting way of the encouragements and needs of the work in their several charges. The social intercourse of the bounteous luncheon, spread in the parish room, was especially delightful. In the afternoon the Rev. G. G. Carter read a thoughttul review of the Rev. Dr. Elmendorf's "Moral Theology," which called forth many interchanges of opinion from the clergy present. The next meeting of the archdeaconry will be held (D. V.), in the parish of St. Mark's, Philmont.

Much interest has been manifested in the plan of clerical insurance recently adopted by the diocesan convention. Eight clergymen applied for insurance.

East Carolina

Alfred A. Watson, D. D., Bishop.

At the 10th annual council, reported in our last issue, the following were elected members of the Standing Committee: Rev. Drs. J. C. Huske, and J. Carmichael, Rev. Robert Strange, Messrs. A. J. De Rosset, M.D., and George H. Roberts. Delegates to the General Convention: Rev. Drs. J. C. Huske and James Carmichael, Rev. Messrs. N. Harding and Robert B. Drane, A. J. Rosset, M. D., Messrs. John W. Atkinson, Wilson B. Lamb, and W. B. Shepherd. The council adjourned to meet in St. Paul's church, Edenton, May 24, 1894.

Florida

Edwin Gardner Weed, D. D., Bishop

The debt on St. Andrew's church, Jacksonville, having been entirely liquidated, the church was consecrated on Sunday, May 21, by Bishop Weed, who preached the consecration sermon. The Bishop was assisted in the service by Bishop Nelson, of Georgia, who preached a grand sermon to the St. Andrew's Brotherhood men, at the night service.

Bishop Weed laid the corner-stone of the new St. John's church, Jacksonville, just after Easter. This parish is now self-supporting.

The Rev. W. S. Atmore, rector of the church of the Good Shepherd, Riverside, has been given a few months' leave of absence, which he will spend with his wife in England.

The Rev. A. W. Knight, rector of St. Andrew's church, Jacksonville, has received a call to the rectorship of St. Phillip's church, Atlanta, recently made vacant by the resignation of the Rev. T. C. Tupper, D.D. It is understood that Mr. Knight will accept the call on condition that St. Phillip's, in which heretofore the pews have been rented, be made a free church.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The 59th annual convention assembled at Christ church, Detroit, Wednesday, June 7th. At the opening service the Bishop was Celebrant. The sermon was preached by the Rev. Henry Tatlock from the text, "Ye are the light of the World," St. Matt. v: 14. His comprehensive and timely discourse closed with an earnest appeal to the convention to recognize and improve the opportunities for aggressive work at the great University of Michigan, in Ann Arbor, especially the further equipment and more generous support of Harris Hall, there located.

After formal organization of the convention by the unanimous re-election of the Rev. L. W. Frisbie as secretary, at the opening of the afternoon session the Bishop delivered his annual address. He referred in fitting terms to the departure in the last half year of the Bishops of Massachusetts, California, and Vermont, bearing testimony, in each case, to some form of a specially efficient service. The address also commemorated the Hon. H. P. Baldwin, for over 50 years a devoted communicant of the diocese, and at the time of his death the oldest member by continuous service of the General Convention. Reference was also made by the Bishop to the loss sustained by the diocese in the death of the Hon. Peter E. De Mille, the Rev. Geo. B. Eastman, and Mrs. Catherine B. Davis. Concerning matters of recent legislation and the new Prayer Book the Bishop counselled to a strict obedience of the rubrics as they at present stand. He expressed the hope that a scheme might be yet devised looking to concerted action in certain junctures, by the dioceses of Michigan, Western Michigan, and the jurisdiction of the Northern Peninsula. He deprecated as a disgrace to the State the fearful act of lynch law which recently took place at Corunna, claiming that the only remedy for such deeds is to be looked for in the spirit and power of the Gospel itself. The Bishop commended the work of the Woman's Auxiliary, the Junior Auxiliary, and the Brotherhood of St. Andrew, the American Church Building Fund, and the work among deaf-mutes. In closing he made reference to the specially encouraging outlook for the Church's influence at Owosso, Mt. Clemens, Grass Lake, Belleville, Ann Arbor, and East Tawas. In this last year Bishop Davies has delivered 159 sermons and addresses, celebrated the Holy Communion 48 times, consecrated three churches, confirmed 1,210 persons, ordained one priest and seven deacons, baptized seven persons, married two couples, and conducted five funerals.

On recommendation of the trustees of the diocese they were empowered to sell the present episcopal residence on Fort St., West, in Detroit, and to buy a suitable house for the Bishop in another part of the city. They were also authorized to exchange another piece of property in their control, it being explained that by the second transaction a generous layman desired to make a virtual gift in the way of additional ground to the summer home of the Bishop on the Island of Mackinac. At the missionary services in the evening addresses were made by the Bishop, the Rev. Joseph H. Johnson, president of the Detroit Convocation, and the Rev. Dr. Langford. At this service the annual pledges of the parishes to diocesan missions were made.

At the first business session of the convention on Thursday, the Rev. Paul Ziegler, of Detroit, was elected registrar for the ensuing year, and on motion the salary of $100 per annum was affixed to the office. A motion to strike out the word "male" before the word communicant in the diocesan Canon regulating the election of vestries, so as to permit women to vote for vestrymen, excited a long and animated discussion. The matter was finally referred to a committee of three clerical and two lay members to report to the next convention. The convention passed a resolution of respect and affection for the Rev. R. D. Stearns, for so many years a devoted and honored priest of the diocese, now on the point of removing to Nebraska. It called forth a touching response. The convention voted to attach Livingston county from the Saginaw Valley Convocation and affix it to the Detroit Convocation. The Ven. Archdeacon Williams of the upper Peninsular, was welcomed to the floor of the convention, and made a statement concerning the ecclesiastical status of the Island of Mackinac. The subject was continued by the Rev. William Prall, Ph. D.

A recommendation of the Committee on Canons to the convention of 1892 requiring each vestry on occasion of a vacant rectorship to consult the Bishop before proceeding to call a rector or assistant rector, evoked much discussion. A vote by orders was finally called for. The clerical vote was exactly evenly divided, but the lay vote was overwhelmingly against the measure, which was therefore lost. The Rev. Joseph H. Johnson and Mr. Theo. H. Eaton were chosen representatives of the diocese at the Missionary Council in San Francisco.

The election of the Standing Committee required two separate ballots, and was so close regarding two clerical candidates that a recount of the ballots was ordered. The following were declared elected: Rev. Messrs. Joseph H. Johnson, Rev. S. W. Frisbie, T. W. McLean, and R. W. Clark, D.D.; Mr. S. D. Miller, Gen. W. H. Withington, Mr. H. C. Parke.

The convention passed a resolution expressing its cordial sympathy with the work of St. Andrew's Brotherhood, and, in the Church's name, extending a warm welcome to the convention of the Brotherhood which is to assemble in Detroit in September next. It also passed a resolution commending the work of the American Church Building Fund, and recommending that in each parish at least one collection annually be taken for its cause. The next annual convention of the diocese is to be held in St. John's church, Detroit.

The annual session of the Michigan branch of the Woman's Auxiliary was held in Christ church, Detroit, June 6th. At 9:30 A. M. the Bishop celebrated the Holy Communion, at which service addresses were made by the Rev. Joseph H. Johnson and the Rev. F. H. L. Pott, missionary. At the afternoon session reports from the various parochial branches

were received and pledges and appropriations made for the ensuing year. Evening service was held at 7:30 P. M., when a most interesting and stimulating address on the methods and the needs of our missionary work in China was delivered by the Rev. Mr. Potts. On this day and the two days following, the Auxiliary gave in the Detroit Museum of Art (on the block adjoining Christ church) an exhibition of ecclesiastical embroidery and art work. Many parishes of the diocese were represented in this exhibition, which was a highly creditable one, while vestments and hangings in good number also were exhibited from outside the diocese. It is believed that such a display must have a certain stimulating and educational value for all who see it. The most noteworthy single addition to this collection was that kindly loaned by the Sisters of All Saints, Baltimore, whose beautiful handiwork excited most earnest admiration.

Vermont

The Bishop confirmed classes at Trinity chapel, Winooski, and St. Paul's church, Burlington, on Trinity Sunday. Monday morning, May 29th, the Bishop visited Bishop Hopkins' Hall, and in the afternoon the Vermont Episcopal Institute, confirming classes at both schools.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The semi-annual meeting of the Woman's Auxiliary of the diocese was held in Christ church, Binghamton, Ascension Day, May 11th.

The 3rd annual convention of the Brotherhood of St. Andrew in the diocese was held in Elmira, Saturday and Sunday, May 13th and 14th. The address of welcome was by the Rev. Geo. H. McKnight, D.D. At 2 P.M. a business meeting and at 4 P.M. a conference, led by Mr. John W. Wood, secretary of the Brotherhood. At 8 P.M., at a service for men, an address was made by Mr. G. Harry Davis, vice-president of the Brotherhood. On Sunday morning the usual services were held in the three churches, with a Brotherhood Bible class at Trinity church chapel at 4 P.M., led by Mr. John W. Wood, and at Trinity church at 7:30 P.M., evening service with addresses, for the three parishes, speakers: The Rev. Wm. DeL. Wilson, rector of St. John's church, Syracuse, N.Y., and Mr. G. Harry Davis. The following officers were elected for the year: President, William H. Stevens, of Trinity, Watertown; secretary and treasurer, George E. Congdon, of Trinity, Syracuse; Executive Committee, H. E. Reed, of St. John's, Syracuse, W. S. Crocker, of Trinity, Utica, and H. C. Mandeville, of Trinity, Utica.

The annual meeting of the Girls' Friendly Society of the diocese was held in Grace church, Syracuse, Thursday afternoon, May 18th.

The funeral of the Rev. Russell A. Olin, S.T.D., was held at Trinity church, Watertown, Tuesday afternoon, May 30th, at 3 o'clock, Bishop Huntington officiating. The body, robed in priestly garments, lay in state in the church from 10 o'clock in the morning until noon, and was viewed by large numbers. The funeral also was largely attended.

The "Church rooms," formerly located in the Larned Building, Syracuse, are now in the parish house of St. Paul's Cathedral, Montgomery st.

The corresponding secretary of the Church Periodical Club of the diocese publishes a list of applications received for various magazines and papers, from which it appears that the society has received more requests for THE LIVING CHURCH than for any other one publication.

The 7th annual festival of the choir guild of Central New York was held in St. Paul's Cathedral, Syracuse, on Thursday, May 18th, the octave of the Ascension, and was a decided success. The following vested choirs took part: Christ church, Herkimer; church of the Holy Cross, Utica; Grace church, Utica; St. Luke's church, Utica; Emmanuel church, Little Falls; St. John's church, Syracuse; Trinity church, Syracuse; Zion church, Rome; church of the Evangelist, Oswego. Mr. John Francis Day, of Grace church, Utica, was the organist, and was assisted by Miss Pauline Jennings, assistant organist of St. Paul's, Syracuse. The Rev. Henry Riley Fuller, of St. Paul's, Syracuse, was the efficient leader. At 11 o'clock in the morning, the Holy Communion was celebrated, Monk's full service in C being sung by the entire chorus, with accompaniment by cornets. The other musical features of the service were the processional, "We march, we march," by Barnby; *Te Deum* in G, by Hopkins (as Introit); an Ascension anthem, by Stainer, and the recessional, "Ten thousand times ten thousand," by Dykes. At five o'clock, Evening Prayer was sung with eight anthems for different seasons of the Church Year. The church was filled both morning and evening, many being obliged to stand at the later service. Bishop Huntington was present and a large number of clergy.

BINGHAMTON.—Whitsunday was a memorable Sunday for Trinity parish, it being the seventh anniversary of the parish as well as the Church's birthday. The rector, Dr. Henry Platt, preached to large congregations at both services. The choir (a chorus of 16 voices) aided by an orchestra, interpreted a fine programme. The past year has been a successful one. This is a free church supported by voluntary subscriptions. The rector had just submitted his annual report when he was called to his long rest, his death occurring May 24th.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—St. Peter's church is one of the most successful free churches of the city. Its congregations are large, its recent Confirmation classes numbered over 50, and its manifold organizations enlist the activities of a large part of the parish. The Easter offering amounted to $2,677.34. The rector, the Rev. Lindsay Parker, M. A., having just completed a post-graduate study in the University of the City of New York, has received the degree of Doctor of Philosophy.

St. Mark's church, Bedford ave., has among its many parish societies a very active missionary circle of King's Daughters. On the evening of June 1st, they held in large assembly rooms a festival which was much enjoyed and highly successful.

The Rev. Andrew F. Underhill who was priested on Trinity Sunday at the cathedral, Garden City, began his service as rector of the church of the Good Shepherd, on Sunday, June 4th.

SEA CLIFF.—On Wednesday, June 7th, the Bishop visited St. Luke's parish, and confirmed 22 persons who were presented by the rector, the Rev. W. H. B. Allen. This church, which was admitted to the diocese only two years ago, has made unusual progress in the midst of a community of unchurchly antecedents.

HEMPSTEAD.—The Rev. Creighton Spencer, of Delhi, has accepted election to the rectorship of St. George's church. He will assume the duties of his new parish on Sunday, June 25th. Since the death of the late rector, the Rev. Dr. W. H. Moore, last autumn, the Rev. Dr. T. L. Stafford Drowne has very faithfully ministered at St. George's.

FARMINGDALE.—St. Thomas', which is one of the cathedral missions, will, during the summer, be in charge of the Rev. George Gurnell, the regular incumbent, the Rev. Mr. Collins having taken a vacation.

FREEPORT.—The Rev. Mr. Adams has been appointed to officiate at St. Matthew's mission. Special and successful efforts in the interest of the building fund have lately been made, particularly by the ladies of the mission.

NORTHPORT.—Trinity Sunday, May 28th, being the sixth anniversary of the organization of Trinity church, the festival was celebrated with unusual interest. Floral offerings tastefully decorated the church and chancel, and the music was exceptionally good. The sermon by the rector, the Rev. William Holden, gave historical details. The property is clear of all indebtedness, offerings for diocesan and general charities have increased, a rectory has lately been erected, and a large organ has been put in. The Trinity offerings were to be used to purchase a water motor for this instrument. One or two more memorial windows are promised.

New York

Henry C. Potter, D.D., LL.D., Bishop

SPRING VALLEY.—Both the services in St. Paul's church on Trinity Sunday were filled with a spirit of especial thanksgiving that a great burden had been lifted, the rector, the Rev. Thos. Stephens, having had the gratification of paying the last dollar due on the mortgage which had been placed on the building years ago. The Ven. Rev. F. B. VanKleeck preached the sermon from the text, "Ye are God's building," and celebrated the Holy Communion. At the evening service the sermon was preached by the rector, the Rev. Thomas Stephens. The programme was entirely choral. A small floating debt of $250 is still due which the congregation hope to pay very soon, when the church will be consecrated.

SING SING.—The 24th annual commencement of St. John's School took place on the afternoon of Thursday, June 8th. A number of well known people from New York attended. There was a drill and dress parade, followed by a competitive drill in the manual. Mr. B. Stuyvesant Gibson was the judge and awarded the medal given by Major Washburn, military instructor of the school, to Wm. C. Bradley. Prize declamations were then given in the spacious gymnasium. Paul O. Moore took the first prize, Geo. J. Geer, Jr., the second, and Heath Moore, the third. The usual awards were made, and the Rev. J. Breckenridge Gibson, D.D., rector of the school, made a parting address to the graduating class. Geo. J. Geer, Jr., received the first honor and gold medal, and Davis Tainter the second honor and silver medal.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The meetings preliminary to the annual convention were held in St. Paul's church, Muskegon, on Tuesday (June 6th), afternoon and evening. The Rev. Dr. W. S. Langford delivered an able discourse after the missionary service.

Wednesday at 10 A.M. the convention was organized by the election of the Rev. Dr. J. N. Rippey, secretary, who appointed the Rev. Dr. J. E. Wilkinson as assistant.

The Bishop's address was earnest and forcible, condemning a narrow and selfish spirit in the Church. He alluded to the encouraging signs of material prosperity as shown in the erection of such beautiful buildings as the group at Muskegon. The Bishop pleaded for a reverent worship as prescribed in the Revised Book of Common Prayer and as opposed to show services gotten up to draw a crowd. He spoke concerning evening services as follows: "I know the painfulness of the thin Sunday evening gathering, but let us not, for the sake of our own souls and the honor of God in His sanctuary, yield to what, the more we think of it and pray over it, we must admit, must obliterate on the front of our churches the words: 'My house shall be called a house of prayer'."

The following shows the result of elections: Secretary, Rev. J. N. Rippey, M.D.; treasurer, Mr. Wm. J. Dibble; registrar, Rev. Albert E. Wells.

Standing Committee: Rev. Messrs. Joseph W. Bancroft, Robert R. Claiborne, Campbell Fair, D.D., and Wm. H. Van Antwerp, D.D.; Messrs. J. Davidson Burns, Fred A. Gorham, and C. R. Wilkes.

Board of Missions: Rev. Messrs. Henry Hughes, W. H. Van Antwerp, D.D., Campbell Fair, D.D., P. W. Mosher, and R. R. Claiborne; Messrs. F. A. Gorham, D.G. Robinson, W. J. Dibble, Thos. Hume, and Wm. B. Williams.

On Wednesday and Thusrday lunch was served at the rectory. All will remember with pleasure their visit to the beautiful city of Muskegon.

New Jersey

John Scarborough, D.D., Bishop

ELIZABETH.—At the consecration of Trinity church on the morning of Trinity Sunday, the instruments of donation and endowment were read by Mr. Robert Morrill, clerk of the vestry, and the sentence of consecration by the rector, the Rev. Dr. F. Marion McAllister. The Bishop in his sermon made feeling reference to the significance of the occasion, and the rector's long and faithful work. The special music for the service was effectively sung by the parish choir, under the direction of Mr. Geo. G. Doland, organist and choirmaster. The interior of the chancel was handsomely decorated with flowers, and a fine pulpit, presented by the Misses Johnson in memory of their mother, was in place. At the night service, the Bishop confirmed a class of 22 persons, presented by the rector. When Dr. McAllister took charge of the parish 17 years ago, it was burdened with a debt of $27,000.

A successful lawn party was given by the ladies of Christ church, Trenton, the Rev. E. J. Knight, rector, to pay off the indebtedness on the new guild house.

PLAINFIELD.—Saturday, May 29th, is a day long to be remembered by all connected with the mission church of the Heavenly Rest, Evona, for on that date the corner stone of their new Sunday school and parish house was laid by the the Rev. E. M. Rodman, acting for Bishop Scarborough, who was unable to attend on account of his services at St. Mary's Hall, Burlington. Mr. Charles S. Lewis, lay reader, has been in charge of the church since Dr. Taylor resigned a year ago last Easter. The Rev. T. Logan Murphy made an excellent address, in which he cordially congratulated Mr. Lewis and the trustees on the consummation of their work, and said how necessary he had found it to have a parish home if a church wished to accomplish anything and keep the people together. Mr. Rodman followed with an earnest "God-speed" to the mission workers. The list of articles placed in the corner-stone was then read by Mr. Lewis at Mr. Rodman's request, and Wm. C. Smith, the head builder in charge, carefully lowered the ropes, placing the stone in position. Mr. Rodman impressively finished the beautiful service. Five hundred or six hundred dollars is still needed to complete the building, and it is hoped the wealthy people of Plainfield will come forward and help the brave little mission in its work.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

On Saturday, May 20th, Bishop Randolph visited St. Thomas' church, Totaro, and confirmed a class of eight persons.

On Trinity Sunday the anniversary of Trinity church, Portsmouth, erected 30 years ago, was celebrated by divine service and sermon appropriate for the occasion. In the afternoon the celebration was continued by the children of the Sunday school. A floral model of the church as it will appear on the completion of the improvements which are about to be made, was built up by the children, and was exceedingly beautiful.

The first annual council met in Christ church, Norfolk, on Tuesday, June 7th, at 10:30 A. M. Devotional services were conducted by the Bishop. The sermon by the Rev. Dr. Hubard was from Romans xv: 29, and was a very able one. The Holy Communion was administered by the Bishop. A recess was taken until 1 o'clock, and on re-assembling the Bishop announced the usual standing committees. On the Diocesan Missionary Society, the Rev. J. R. Hubard, D. D., and Mr. E. W. Smith were appointed.

Mr. W. W. Old presented the report of the Committee on the Division of Funds and Property of the diocese of Virginia as agreed upon by the joint committee of the two dioceses. The report was adopted and a committee appointed to receive the funds from the diocese of Virginia.

At the night session the council considered the report of the Diocesan Missionary Society, and interesting reports

were sent in and discussed from the missionary fields of the various convocations.

On Thursday Bishop Randolph read his annual address. He thought the outlook for the future was most promising. While the diocese is spoken of as the "new diocese" it should be remembered that some of the oldest churches in the State are within its bounds. The Bishop reviewed his work since the formation of the new diocese, all parts of which, from the Kentucky line to the Atlantic Ocean, he had travelled over. He had visited nearly all the parishes, and had confirmed over 900 persons, and there were still 1,150 candidates awaiting Confirmation. He called special attention to the erection of new churches and rectories. He went over the work of the Rev. J. J. Russell, a colored priest, whose schools at Lawrenceville, he thought worthy of special notice. The evangelization of the colored race was urged upon the Church. Among the ordinations were those of E. J. Bruce, of Alexandria, and Chas L. Simmons to the diaconate, both colored young men. The Bishop paid a glowing tribute to the late Bishop Brooks, who was educated at the Virginia Theological Seminary, and who preached his first sermon in the church at Fredericksburg while Bishop Randolph was its rector. He urged upon the council the importance of forming auxiliary societies for the distribution of the Prayer Book. The address was a masterly one and was listened to with intense interest.

The report of the Committee on Constitution and Canons of the Church, was read by Mr. Old, chairman. On motion the 16 articles of the Constitution were adopted severally, and then the Constitution as a whole. The 22 canons were also voted upon separately and discussed.

At 8 P. M., a mass meeting in the interests of Foreign Missions was held at Christ church.

Connecticut

John Williams, D. D., LL.D., Bishop

On Tuesday evening, June 6th, the alumni of the Berkeley Divinity School held their annual service in St. Luke's chapel. The sermon was preached by the Rev. W. H. Moreland, of Nashua, N. H. After the service, the usual informal reception was held, for both alumni and students.

Wednesday morning, Morning Prayer was said in the chapel at 8:30. At 9 o'clock, a business meeting was held in the Hebrew recitation room. The Rt. Rev. W. W. Niles, of New Hampshire, was re-elected president, and the Bishops of Kansas, Southern Ohio (assistant), Ohio, Michigan, California, Spokane, and Western Colorado, honorary vice-presidents—these are all graduates of Berkeley; the Rev. Sam'l Hart, of Trinity College, Hartford, and the Rev. E. S. Lines, of St. Paul's church, New Haven, acting as vice-presidents. The Rev. Prof. J. H. Barbour was elected secretary, and the Rev. Peter L. Shepherd, of Clinton, treasurer. Bishop Vincent of Southern Ohio, was elected preacher for next year, and the Rev. W. H. Vibbert, of Trinity chapel, N. Y. substitute. The plans of the proposed new library building were on exhibition, and the committee having charge of the matter were continued. Next year it is proposed to celebrate the 40th anniversary of the founding of the school with more than usual honors. It is hoped that the new library building may be built by that time, or at least be well under way. At 11 o'clock the annual ordination of deacons was held in the church of the Holy Trinity. The sermon was by the Rev. Samuel Hart, D. D, of Trinity College, texts, St. Matt. x: 39, and St. John xii: 25. There were eight candidates presented, of these, six were from the school. Their names will be found in another column. Besides those ordained at Middletown, there were three other members of the class who will be ordained by their own Bishop. At 4 o'clock the Bishop held his usual reception, and at 7 o'clock Evening Prayer was read in the school chapel, when the newly-ordained deacons officiated.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

The 25th annual convention met on Tuesday and Wednesday, June 6th and 7th, in St. Paul's church, Centreville, Queen Anne's Co. The attendance included 25 clerical and 40 lay delegates. The Rev. Wm. Munford, who was expected to preach the convention sermon, was unavoidably absent, and the rector of Somerset parish delivered an address on missions. Bishop Adams administered Communion.

The Rev. James A. Mitchell resigned as secretary, and was honored with a vote of thanks for his services and the casting vote in the selection of his successor, Dr. Jas. L. Bryan, of Cambridge. The several committees were appointed by the Bishop. The Rev. William Schouler introduced Governor Prince of New Mexico, who addressed the delegates on the subject of Church extension.

On Wednesday evening, the Bishop delivered his annual address. He reviewed the condition of the Church throughout the diocese, which was highly gratifying. He paid a fitting tribute to the memory of the Rev. Messrs. Theodore P. Barber, D. D., and Robert F. Clute, D. D., and also delivered a warm eulogy of the late Bishop Brooks. The Bishop regretted that several rectors resigned with only a short notice to the congregations, creating thereby considerable trouble and inconvenience. He recommended that it be made obligatory to give at least three months' notice of an intended resignation. He advised the enforcement of the provisions of the vestry act in order to avoid difficulties between clergy and laity, and expressed the opinion that two wardens should be elected from the communicants outside of the vestry. Addresses on diocesan missions were delivered by the Rev. Messrs. Sutton, Roberts, and Beaven.

The following Standing Committee was elected: The Rev. Messrs. James A. Mitchell, W. Y. Beaven, S. C. Roberts, Wm. Schouler, and O. Murphy. The Rev. Leonidas B. Baldwin was elected registrar, *vice* the Rev. Chas. Buck, removed from the diocese.

The committee on the vestry act made a majority report, through the Rev. W. A. Mitchell, favoring the continuation of the present state of affairs. A minority, through the Rev. A. Batte, wished the repeal of the entire act. A lengthy and animated discussion resulted in the adoption of the majority report. The Rev. W. A. Mitchell moved to refer that part of the Bishop's address which applied to this act to the Bishop, the chancellor, and the Standing Committee.

Mr. George Goldsborough, chairman of the Episcopal Fund committee, submitted an interesting report, and urged a more judicious investment of the funds, some loss having been sustained by the purchase of stocks.

Resolutions on the death of the Rev. Messrs. Theo. P. Barber, D. D., and Robert F. Clute, D. D., were adopted.

On motion of the Rev. William Munford, it was decided to hold the next convention in Trinity church, Elkton, Cecil co.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Rev. R. H. Mason, who recently removed to the residence of his sister, Mrs. Anderson, at Warm Springs, died there May 25th. He had been ill for a long time, and it was thought and hoped that his health might be benefitted by the change. He was about 66 years of age.

The Board of Managers of the Widows' and Orphans' Fund, held a meeting in Richmond, on Wednesday, May 31. After dividing the amount in hand between the diocese of Virginia and that of Southern Virginia, the former had $1,563 with which to provide for the widows and orphans within its jurisdiction. It is expected that this sum will be augmented by a special collection to be taken up soon as requested by the last council.

Bishop Whittle visited Calvary church, Front Royal, on Friday, May 26th, and confirmed a class of 9 candidates. The sermon was preached by the rector, the Rev. J. R. Jones. This church recently received from the Sunday school of Grace church, White Plains, N. Y., a generous sum of money to be applied towards the debt on the church.

A new mission is to be begun in the south-western part of Richmond. This part of the city is thickly populated, but has heretofore had no Church services. In case the mission proves successful, it is proposed to erect a church.

The Rev. George C. Abbitt, who recently entered the ministry of this Church from the Baptists, and who has for some time past been the assistant minister at St. Mark's church, Richmond, has been called to the rectorship to fill the vacancy caused by the death of the late Dr. Dashiell.

A beautiful baptismal ewer of brass was recently presented to Grace church, Richmond, by one of the children's societies of that church, called "The Little Violets," as a memorial of a little daughter of Bishop Jackson of Alabama, whose name was Violet. Bishop Jackson was rector of this church when called to the episcopate.

The Commission for Church work among colored people held a meeting in the parlors of the Exchange Hotel, Richmond, on Tuesday, June 6th. Those present were Bishops Weed of Florida, Jackson of Alabama, Kinsolving of Texas, and Dudley of Kentucky; Bishop-elect Capers of South Carolina, Bishop Penick, General Agent of the Commission, the Rev. Drs. McKim of Washington, D. C., Newton of Richmond, Cheshire, Jr., of North Carolina; Messrs. Pellew of Washington, D. C.; McCall of Louisiana, and Bryan of Richmond. After a full discussion of the progress of the Church work among the colored people, which was reported to be in a very favorable condition, the Rev. Dr. Capers was appointed to present the claims of the Commission for additional aid to the General Board of Missions of the Church. Bishop Penick will have special charge of the work of the Commission, under the control of the bishops of the respective dioceses. He will appeal to the Church at large for support, and report the progress of the Church among the colored people.

Kansas

Elisha S. Thomas, D.D., Bishop

At Grace church, Ottawa, on the evening of Trinity Sunday three candidates were presented to the Bishop for Confirmation. The address of the Bishop to the class was instructive and impressive. Many improvements have been made in Grace church during the incumbency of the Rev. N. S. Thomas whose ordination will be found recorded elsewhere in our columns, and now the parish is in a flourishing condition.

California

William F. Nichols, D.D., Bishop

The members of the convention assembled in Trinity church, San Francisco, Tuesday, May 29th, at 10:30. The opening service was memorial of the late Bishop of the diocese, the present Bishop delivering the memorial sermon. The Holy Communion was administered, the Bishop being celebrant, assisted by the deans of convocations and president of Standing Committee. The Rev. F. H. Church was elected secretary. Reports from secretary and treasurer of the Board of Missions and deans of convocations were received Tuesday evening, and addresses by missionaries made by special resolution on Wednesday morning before the convention. The question of greatest importance was that of granting the Bishop's request for an assistant because of "extent of territory." A lengthy debate was had, characterized throughout by the most Christian and brotherly spirit, and the request was refused by a majority of three lay votes.

The Standing Committee elected is as follows: The Rev. Messrs. R. C. Foute, E. B. Spaulding, L. H. D., A. T. Perkins, and Hobart Chetwood; Messrs. G. W. Gibbs, A. N. Drown, W. B. Hooper, and C. D. Havens. The Rev. J. A. Emery and Mr. G. W. Gibbs, were elected representatives to the Missionary Council which is to meet in San Francisco in October next.

Thursday evening the convention adjourned.

The Woman's Auxiliary held its annual meeting on Friday. The Rev. Robert Ritchie preached the sermon. Reports were made in the afternoon and missionary addresses delivered.

The first annual meeting of the Junior Auxiliary on the coast was held Sunday afternoon at three o'clock in St. Paul's church. Addresses were made by the Bishop and the Rev. B. W. R. Tayler. The organization promises very well, the indications being that the Sunday schools will quite generally be organized as branches.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The 107th diocesan convention assembled on Wednesday, June 7th, at St. Andrew's church, Wilmington, the Rev. Charles E. Murray, rector.

On the Tuesday evening previous an interesting missionary meeting was held in St. Andrew's church, the choirs of all the parishes in Wilmington conducting the music. The vested choirs of St. John's and Trinity parishes and many other choristers, in all about 90, participated with much credit. Missionary addresses were delivered by Bishop Coleman, the Rev. John McKim, D.D., Bishop-elect to Japan, and the Rev. C. A. Hayden.

On Wednesday morning, June 7th, at 7:30 o'clock, the usual weekly Celebration occurred at the Bishop's private chapel of the Good Shepherd, Bishopstead; Bishop-elect McKim, celebrated, assisted by the Rev. John Coleman. At 9 A. M., in St. Andrew's church, Morning Prayer was said, after which the convention was duly organized. At 11 o'clock the Holy Communion was celebrated by the Bishop. The sermon, thoughtful and unusually fresh and original, was by the Rev. Lewis W. Wells.

At 3 P. M., the convention re-assembled, the sessions for business being all held in the basement of the church. The faithful secretary, Mr. J. M. Curtis, has held that position for about 30 years. The Rev. George W. Dame, Jr., offered resolutions of sympathy with Bishop Coleman in his recent affliction, the loss of sight of one of his eyes. By a rising vote the resolutions were unanimously adopted, and the Bishop replied feelingly, his voice betraying his deep emotion.

Reports were made by the Standing Committee, and by the dean of the missionary convocation. The report of the Diocesan Missionary Committee was read, and pledges were made by the parishes, the minimum amount asked for being $2,500.

One of the most important additions for many years to the material and spiritual equipment of the diocese, was announced by the trustees of the diocese: the handsome gift, anonymously, of the exceptionally beautiful and suitable residence of the Diocesan, known as "Bishopstead." It has been used by Bishop Coleman since his consecration in 1888, but it has now been permanently presented to the diocese, for an episcopal residence. The chapel adjoining was also an anonymous gift to the diocese. The report of the trustees showed the Episcopate Fund to be larger than that of most dioceses, there being now about $70,000 invested. The diocese will now be called upon to maintain Bishopstead; and for taxes, repairs, etc., ways and means will be devised. A nucleus for such a fund has been contributed, in the sum of about $1,450, by the Delaware Church Club.

Complimentary and highly-deserved resolutions were passed by the convention in regard to the efficient and honorable service rendered by the Rev. T. Gardiner Littell, D. D., for 28 years past, both to his parish, St. John's, Wilmington, and the diocese, as also to the general Church. But, with unfeigned regret, the resolutions noted the departure of Dr. Littell and his family from Delaware, he having resigned his parish for a well-earned year's recreation abroad. Few cler-

gymen have so faithfully and unremittingly labored in their spheres; few have so well earned a rest.

Among the various interesting points of the annual convention address of the Bishop, the chief, perhaps, were the records of the many improvements effected in the Church buildings and properties of the diocese. Delaware has for several years notably been "setting its house in order."

Among deaths noted of Churchmen in the diocese were the losses of Chief Justices Comegys and Robertson. Dr. Hugh Martin, of Seaford, who died not many days ago, was a devoted Churchman.

The Bishop's episcopal acts for eight months were as follows: Baptisms, 6; confirmed (in Delaware, 204), 482; funerals, 3; marriages, 4; deacons ordained, 5; priests ordained, 2 corner-stones laid, 2; churches licensed and blessed, ; churchyards consecrated, 2; celebrations of the Holy Communion, 53; sermons and addresses (not including addresses to Confirmation classes), 142.

Bishop Coleman thus refers to the new Prayer Book: "I want to record my hearty gratitude, which all must have felt, for the earnest and most fraternal spirit which marked every act of the General Convention. I ask that the Prayer Book, as it now is, shall be as soon as possible used in every parish and loyally followed on all occasions of stated public worship. Due consideration will be shown to congregations where, from pecuniary cause, they may not be able immediately to comply with this request; but I trust that measures may be speedily taken, even in them, for bringing them into line, in this respect, with other congregations throughout the country. Let there be no unnecessary departure—by way of addition, substitution, or subtraction—from this standard formulary. Ample provision has been made for almost every emergency; and if there are those who think otherwise, I beg that they will consult with their Ordinary before they set forth or use anything of their own devising or choosing. I ask of all, most affectionately, that they will be mindful of the obligation which, as loyal members of the American Church, should govern them in this important respect."

The Standing Committee were re-elected, *viz.* The Rev. Messrs. Lewis W. Gibson, Chas. E. Murray, and H. Ashton Henry; Messrs. H. Burr, M.D., and S. M. Curtis. The following comprise the Missionary and Educational Committee The Rev. Messrs. G. W. Dame, Jr., and G. M. Bond; Messrs. Jos. Swift and Francis G. Du Pont.

The convention elected as delegates to the Missionary Council at San Francisco, the Rev. P. B. Lightner and Mr. Joseph Swift. Mr. Edward T. Canby was elected treasurer of the diocese and the Rev. C. E. Murray, registrar.

On Thursday, June 8th, the business of the diocese was completed. The Hon. L. Bradford Prince delivered an interesting address and appeal in behalf of the American Church Building Fund Commission. A resolution was adopted commending to the parishes this work and the Bishop was requested to bring the matter before the diocese.

St. Peter's church, Smyrna, was decided upon as the place of meeting of the convention of 1894.

An extremely pleasing occurrence in connection with this year's convention was the very enjoyable and hospitable reception to the members of the convention, on Wednesday evening, at Bishopstead.

SEAFORD.—The 50th anniversary of St. Luke's church, occurred on Trinity Sunday. The observance began on tha evening with the reading of the consecration and ordination sermon delivered by Bishop Lee, May 28th, 1843, when besides consecrating the church, he admitted the Rev. John Long to the order of deacons. On Monday the 29th, there was choral celebration of the Eucharist at 9 o'clock, and choral Evensong at 4 o'clock, when the Bishop delivered an address, congratulating the parish on the event, and referring to the great growth of the church in numbers and more especially in reverence in the manner of conducting the services. On account of the weather, the consecration of the churchyard was postponed to the next day. In the evening there was a social gathering in Coulbourn's Hall. Col. E. L. Martin read an historical account of the early days of the parish, and informal addresses followed, Bishop Coleman, the Rev. G. J. D. Peters, of Lewes, the Rev. F. Wey, of East New Market, Md., and the rector, the Rev. M. L. Woolsey, taking part. At 2 o'clock on Tuesday, the procession started from the chancel, consisting of cross bearer, acolytes, banner bearers, clergy, choir, and Bishop, the parishioners bringing up the rear. The Bishop was vested in a magnificent white silk cope and lace-edged rochet, recently presented to him by members of a number of the parishes throughout the diocese. The Rev. F. Wey acted as Bishop's chaplain, carrying the pastoral staff. The Rev. Mr. Peters precented the *Miserere*, which was sung in procession to the ancient melody. After making the circuit of the cemetery, the procession halted and the request to consecrate was read on behalf of the vestry by Col. Martin. The Bishop then with appropriate prayer and blessing solemnly set apart the churchyard to the sacred purposes for which it shall be used. The rector, at the Bishop's bidding, read the sentence of consecration, and the procession returned in the same order to the church, singing the hymn, "Light's abode, celestial Salem." Arrived at the altar, the Bishop, after a closing collect, placed the mitre on his head and gave the blessing. The octave of the dedication was kept with daily services.

The first interment in the churchyard, after its consecration, was that of Dr. Hugh Martin, for many years senior warden of the parish, and one of the most prominent laymen of the diocese. He was called to "the rest that remaineth," on Friday, the 2nd, three days after the service of consecration, in which he was a most interested participant.

Maryland

William Paret, D. D., LL. D., Bishop

The 110th annual convention was held in Emmanuel church, Baltimore. The opening sermon was by the Archdeacon of Cumberland, the Rev. Clarence Buel, on "The cathedral as the integral unit of the Church in the visible expression of its completeness." Bishop Paret was celebrant at the Holy Eucharist.

Upon organization for business the Rev. Peregrine Wroth was elected secretary, and Mr. John T. Mason, assistant. In his annual address the Bishop noted with thankfulness the results of attention to his request of last year, in the increase of Confirmations, there being 500 more candidates than in any previous year. He said the clergy should be be sure that the children had reached the age of discretion, "which our Lord chose for Himself at His twelfth year. We may well take that as a suggestion for our guidance. I do not think any can reach the point of personal spiritual accountability earlier than He did. How sad it is to find that the greatest hindrance to the Confirmation of children is often in the parents themselves. They are afraid, they say, to take the responsibility of telling them to come so young, yet they seem to have no fear of the thousand-fold more awful responsibility of holding back their souls from Christ. I beg you not to tire until you gain these young souls. Be sure that they are well instructed, but do not demand too much. The Creed, the Lord's Prayer, the Ten Commandments, they should know perfectly, the other questions of the catechism 'sufficiently.' You have no right to add other or higher standard of fitness. The Lord made coming to Him easy, He stooped to the very first beginnings. He wants His Church and His ministers to do the same."

The statistics presented showed the total number confirmed, 2,500; preached 165 times, gave 70 addresses, lectured to candidates for Holy Orders, etc., 70 times; one cornerstone laid, consecrated four churches, held three services of ordination.

The proposed cathedral at Washington was spoken of at length as a necessary and important step to be taken, which must eventuate in the division of the diocese. A committee was appointed to consider this question.

In speaking of the relations between the clergy and the vestries, the Bishop said: "The vestry act was meant, first, to insure the right and voice and proper part of the lay members of the Church in the management of parish affairs. Second, to declare and insure the privileges of the clergy in their temporal relation. It does not deal with their spiritual duty and authority. Third, to determine the relations of the two, and to protect both. . . . Under its misapplication a vestry may become a close corporation, self-continued; instead of being the servant of the parish and parishioners, it has made itself their master. I plead for an honorable and entire obedience to law, that vestries may be what they are intended to be—the true representatives of the people."

The law requiring the election of a bishop by the vote of two-thirds of the whole number of clergy, was opposed by Dr. Hall Harrison and referred to a special committee to report to next convention.

The committee on the state of the Church reported substantial progress, and a decided gain in every direction. In the offerings there was an increase of $17,025 over last year.

The diocesan library has received a gift of 1,200 volumes from the Rev. Dr. W. W. Williams; a legacy of 1,000 has also been left to the lending library, and $500 to the Aged and Infirm Clergy Fund by Dr. Williams.

For diocesan missions, $14,000 was appropriated for this year's work.

There was a lengthy discussion on the proposition for lay representation on the Standing Committee, but, finally the vote stood as follows: Clerical vote for it, 49, against, 59; lay vote for, 44, against, 25. It was therefore lost. The Standing Committee of last year was re-elected.

A fine portrait of Bishop Stone, third Bishop of Maryland, was presented to the convention by the Rev. Dr. J. S. B. Hodges in behalf of a grand-daughter of the Bishop.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The Bishop of Kansas has kindly consented to take the following visitations this month on account of the illness of the Bishop of Minnesota and his co-adjutor.

JUNE

15-16. Litchfield: Emmanuel, Trinity.
1. St. Paul: 11 A.M., St. Paul's, Minneapolis: 4 P.M., St. Johannes', 8 P.M., St. Ansgarius'.
19. 8 P.M., Rochester.
20. Sleepy Eye.
21. " Redwood.
22. 8 P.M., Tracy.
25. Faribault.

In order that the coadjutor-Bishop may be relieved of part of the diocese, the question that presents itself to Churchmen in Minnesota for solution resolves itself into this: "Shall we ask the next general convention, through the council which meets June 28th, to petition for a division of the diocese, or the creation of Minnesota into a province with sees at St Paul, Minneapolis, and Duluth?" There are strong advocates on both sides of the question.

The church of the Good Shepherd, St. Paul, celebrated its 25th anniversary with two celebrations of the Holy Eucharist, 7 and 11 A. M., on St. Barnabas' Day. A baptismal ewer was presented. Lawn festival and entertainment for the parish children during the following week brought the commemoration to a happy close.

Trinity Sunday evening, Christ church choir, St. Paul, which now numbers 18 men and 43 boys, celebrated its fifth anniversary with an elaborate musical service rendered with good effect. E. B. Barton, senior member of the choir, was presented with a handsome gold-headed ebony walking stick for faithful and continuous work.

Massachusetts

ROCKPORT.—The Eastern convocation held its 257th meeting at St. Mary's mission. The sermon was delivered by the Rev. Charles F. Lee. An essay upon the subject, "What are the Claims and Advantages of the Revised Prayer Book," was read by the Rev. N. K. Bishop. The Rev. Charles H. Perry gave the exegesis of I Peter iii: 21. The meaning of the word "oblation" in the Communion Office was discussed by the Rev. Paul Sterling. The evening addresses were on "Some Phases of the Church's Missions:" 1. The Church's Message to Thinkers of To-day, by the Rev. J. H. Van Buren; 2. The Church's Message to Workers, by the Rev. Joseph Carden.

ATHOL.—The sermon before the Central Convocation which met here on June 6th, was delivered by the Rev. J. S. Lemon. The subject of missionary work in Worcester among the Swedes was thoroughly discussed and a resolution was adopted, asking the diocesan Board of Missions to include under its care all missions among people of other tongues than English. It was carried. The Woman's Auxiliary meeting was omitted on account of the enforced absence of Mrs. David C. Scudder and Miss McIntosh.

GLOUCESTER.—Under the charge of the Rev. J. A. Mills, St. John's is putting on new life, and has recently introduced a vested choir.

EAST BOSTON.—A choir festival was held in St. John's church, May 18th, over 90 voices representing three choirs participated. The sermon upon the ministry of the choir was delivered by the Rev. W. B. Frisby. The Rev. Paul Sterling read the lesson, and the service was intoned by the Rev. R. W. Plant.

WORCESTER.—At a meeting of the parishioners of St. Matthew's church, the plan of a new church, Gothic in architecture, with a seating capacity of 500, was adopted. Already $5,000 have been subscribed for this purpose.

HUDSON.—Church services are being held here regularly by the Rev. G. S. Pine, of Marlborough, in the Unitarian place of worship.

MARLBOROUGH.—The church of the Holy Trinity has relinquished its appropriation from the Diocesan Board of Missions.

Church Building Fund

The meeting of the trustees on May 25th was the most encouraging and gratifying that has ever been held. The treasurer reported that the last of the expenses incurred in the early days of the commission, when there was no income to meet them, had now been paid, and that there was a balance of $2,361 on hand available for donations to aid in church building in cases where the usual system of loans would not meet the exigency. He added: "The commission has now been at work twelve years, and the Permanent Fund is to-day intact, and not a dollar has been lost from any cause; 228 loans, amounting to $234,000 have been made, of which over $109,000 has been re-paid. Since September 1, over $21,000 of loans has been returned, and has gone out again on new errands of usefulness. At this meeting a large number of loans were authorized, reaching from New York and Virginia in the East to Wyoming and Washington in the West, and one gift was voted to a mission station in Kansas. The system of the commission is believed to be as nearly perfect as possible; and experience has verified this belief. In the beginning many persons were fearful that money loaned to aid in church building would not be returned, but the report of the treasurer, above mentioned, is the most conclusive answer to this, showing not a cent of loss among the large number of loans made during the whole business of the Commission.

"The only need is that of largely increased means to meet the constant applications from all parts of the country, and as the wonderfully successful working of the system becomes known we may expect a multiplication of donations and bequests until the full million dollars is obtained and the Church does her whole duty in this respect."

The Living Church

Chicago, June 17, 1893

Rev. C. W. Leffingwell, Editor

SURPRISE has been expressed by a correspondent at our historical statements in a late article on the Anglo-Saxon Church. "I should like to ask," she says, 'what new Church history has been dug up, that you should write that editorial? It staggered me." This is instructive. It shows how even educated Church people are misintormed, and by protessedly Church histories, as to the history of the early Church. It is not a new history that has been "dug up," but an old one, well known to all who have any claim to scholarship—Stubbs' and Haddan's "Councils and Ecclesiastical Documents," in which every scrap of information is gathered from original sources. This is supplemented by Stubbs' "Registrum Sacrum," which gives the succession in every English and Welsh see, the list of consecrations and consecrators. In addition to this we have Stubbs' "Constitutional History of England," and Canon Bright's "Early English Church." No true history of the Church of England can be written without drawing from these sources. The learned Dr. Wilson, of Central New York, while differing from us as to certain conclusions, does not challenge the correctness of our historical statements.

A FACT which was briefly noted in our report of the Quincy convention, is possibly of more significance than at first appears. We refer to the report of the application of a large congregation of Swedes in Galesburg, to be admitted into union with the convention and to become a parish of the diocese. Only a few months ago, in the same county, a Swedish minister was confirmed by Bishop Burgess, and received as a candidate for orders. He is serving now as a deacon in Minneapolis, ministering to large congregations of his fellow countrymen. Our work among the Swedes in New York and Chicago is very promising, and may not these facts all taken together indicate that the opportunity is presented for bringing about a great movement of Swedish Churchmen into the Episcopal Church of America? They are "Episcopalians" by early training and association. They are accustomed (in the old country) to a dignified ritual and "prayers out of a book." Swedish Churchmen coming to this country belong to us, and it is only by misunderstanding that they are led to join themselves to bodies calling themselves "Lutheran", but very far removed from the Church of Sweden in liturgical use and ecclesiastical principles. We hope that this opportunity will be improved, that means will be employed to reach the great masses of our worthy Swedish brethren, and that they may find a home among us where they may enjoy the privileges of their birth-right in the family of God.

Progress in the Vatican

There are many indications that the Roman Catholic Church, after long resistance, is entering upon a modern period. The epoch of revolutions, shaking the old order of things to its centre, the progress of science with its new and dazzling theories of the universe, the advance of critical study intruding into the sacred Books themselves and proclaiming new discoveries of which theologians had not dreamed—all these movements, by the alarm they caused, had seemed to produce a stubborn reactionary attitude in the Roman Communion, which reached its most extreme development in the acts of the pontificate of Pius the Ninth. That Pope, after taking one deep draught of revolutionary intoxication, learned a lesson which he never afterwards forgot. Intrenching himself immovably within the traditions of the Vatican, with *non possumus* as his motto, he never afterwards yielded to the influences of the age or made the slightest attempt by way of adaptation or concession to guide and control the irresistible current of modern thought and action. On the contrary, with a sublime indifference to the changed world in which he lived, he shaped his policy on the lines of a mediæval pontiff, and issued his bulls and encyclicals without reference to the amused wonder with which they were received by men in general, or to the alienation of multitudes of his own subjects. The promulgation of the doctrine of the Immaculate Conception in 1856, without a council, and in the teeth of some of the ablest theologians of the continental Church; the encyclical of 1864 in which every modern tendency was condemned, without reserve or discrimination; and, finally the decree of infallibility in 1870, with the aid of a packed council,—these were the great landmarks of the papal policy during the long reign of one who may be called the very incarnation of Bourbonism. It included also a steady adherence to the idea of monarchy as the only kind of government which could have the divine sanction and a settled antipathy to scientific progress.

All this was magnificent in its way, but it was not statesmanship. It would seem, however, to have been providential so far as the Church of England was concerned. If we may presume to interpret the divine meaning in a course of things which certainly was not for the immediate benefit of Christianity under the Roman Obedience, we seem warranted in asserting that nothing better could have happened for the Anglican Communion. It was a period during which the cause of Catholic restoration met with many discouraging obstructions and reverses in England. The decision against stone altars in 1845, which was taken as a blow at the doctrine of the Eucharistic Sacrifice; the Gorham case soon after, when the plain teaching of the Prayer Book on Baptism was set aside; the "Essays and Reviews," and the judgment in that case contravening the Athanasian Creed; the hesitation of the episcopate in the matter of Colenso; together with the constant opposition to every advance in Catholic teaching and practice, the prosecution and imprisonment of faithful and self-denying priests, presented a succession of discouragements and apparent defeats sufficient to dishearten and disgust the bravest and most sanguine. No one can say what the result might have been if the attitude of the Roman Church had remained what it was previous to 1850. But from the time when Pope Pius was firmly seated upon his throne it became more and more evident that whatever difficulties men might have to contend with in the Church of their birth, there was no alternative. Rome, at least, had become impossible. They were forced to remain where God had placed them, and to do their work in spite of hostility and persecution, and what was still worse, what many thought to be plain departures from the truth of the Gospel on the part of authoritative tribunals. The result is patent to all. The great growth of the Anglican Church, the development of Catholic life, the increasing appreciation of her Catholic heritage and of her mission in the world, are thus closely connected with the impracticable attitude of the Roman Church during one of the most critical periods of English Church History.

But there are many indications of change in the policy of Rome. The "Bourbon" movement reached its climax in the decree of infallibility which was immediately followed by the defection of large bodies of the most intelligent and learned disciples of Catholicism. Great historical movements rapidly followed: the unification of the German empire; the establishment of the French Republic, and the occupation of Rome by the king of Italy, with the downfall of the temporal sovereignty. On the death of Pope Pius a new Pope was elevated to his place who had been chiefly known for his liberal sentiments. This, in itself, was the sign of a new era. The event has confirmed expectation. The reconciliation with Germany, the recognition of the French republic, the elevation of Cardinals like Newman who had opposed the policy of Pope Pius, and perhaps more than anything else, the attitude of the Papacy towards the United States, are indications of a wonderful change in the methods and aims of the oldest sovereignty in the world. And now we begin to witness as one of the fruits of all this, the growth of a certain intelligent independence of thought and action extending even to the laity. Men who insist upon remaining devout and loyal sons of the Church and unmoved in their adherence to the Papacy, are beginning to draw lines between religion and politics, and even in theology between matters of faith and matters of opinion, all of which gives a very novel aspect to the Romanism of the present day. They even presume to criticize without reserve the Papal policy itself so far as it is political. With all this the old attitude of silence which gave the appearance of peace even where was no peace, has been so far broken through that internal differences are publicly discussed without scruple, and prelates of high rank attack each other in the secular press.

Instances might be cited to illustrate these points from England and Ireland as well as our own country, but those of most general importance are well known to all, the refusal in Ireland, for example, to accept the Pope's dictation in political affairs. We desire, at present, to draw attention to certain significant articles in recent English reviews. An anonymous writer in the October number of *The Contemporary Review*, variously described as an Austrian diplomatist, an inmate of the Vatican, and a French prelate, who declares that he writes at the solicitation of a circle of his brethren, arraigns the political policy of the Papacy in a style of keen and polished sarcasm rarely equalled. In the March number he returns to the charge in an article entitled "The Pope and the Bible," in which he places himself on the side of the Higher Criticism, and, formulating a body of propositions far more radical as regards the Old Testament than anything Mr. Gore and his friends, or even Canon Driver, have admitted, seems to defy the authorities to deal with them. It it be said that his anonymous veil will screen him from direct attack, this cannot be said of St. George Mivart, the eminent scientist, well-known for his unfaltering devotion to the Roman Church. He also took up the cudgels in behalf of the Higher Criticism some time ago and escaped unscathed. Now he ventures into the field of theology and deals in a very fresh and suggestive way with the doctrine of hell. In several articles in *The Nineteenth Century* he states and defends his position with great boldness and ingenuity. In reality he draws upon the statements of an ancient line of theologians, but the result is in strange contrast with the current teaching of his Church. The April number of this review which contains Mivart's last paper, also prints a quotation from Cardinal Newman written in 1874, in which he says that though the infallibility of the Pope has been determined, "the formal conditions of the occasions when his teaching is infallible are not yet determined," from which it necessarily follows that the Pope cannot demand the assent of the Catholic world to any doctrinal decree until the Vatican Council is re-assembled. And this is the more significant, because as we understand, it is a view widely held among learned Roman Catholics.

Altogether, it seems apparent that the Roman Church is upon the threshold of a new era and the next quarter of a century may bring some strange surprises.

The American Church

BY THE REV. LEWIS T. WATTSON, B.D.

What will be the religious future of our country? To one who loves God, and home, and native land, how intensely pertinent the question. Let us look the situation in the face. Without doubt a great transition day has already dawned upon the Christian world. The hard and fast lines of dogma laid down by the continental reformers are yielding under pressure, and the end is not yet. Religious thought among Protestants might well be likened to a ship torn from its anchorage and drifting rudderless among shifting currents and fluctuating winds. The fundamentals of Calvinism are openly repudiated by vast numbers of his followers, who have rejected the kernel, but for the present cling desperately to the empty shell. The old time attachment of every believer to his own denomination has given place among the mass to a lax and indifferent attitude towards all religious bodies of whatever name or creed. The common saying everywhere is, "one Church is as good as another. They are all aiming for heaven. It is only a question of roads." The sorry consequence of such amiability is that the majority of our Protestant population become communicants of no Church, for while they profess a charitable regard for all Christian Churches, their practice is to swell the ranks of the rapidly growing sect of the Nothingarians. Meanwhile the Church of Rome is putting forth her giant resources to the uttermost that she may chain all America to the throne of the Papacy. The Pope says he loves the United States; it is, we fear, the sort of affection the hungry lion has for the fat ox. The Jesuits already claim as their heritage the fairest and richest portions of the land west of the Mississippi, and here in the East, Romanism lifts higher and higher the banner of the Papacy. Can it be that the beginning of the 20th century will see the ignominious overthrow of Evangelical Christianity in the United States, and the universal triumph of Roman Catholicism from the Atlantic to the Pacific? Because the march of Christian liberty is forward, not backward, we are confident that God intends a far different religious future for our land than that. The decaying systems of Luther and Calvin are losing their hold on the rising generation, not that Romanism may triumph, but to make room for the growth here in America of a distinctively national Church, which will at the same time be Catholic and Evangelical, primitive and modern, the freest, truest, most glorious Church of the centuries.

Of the birthplace of Christ it was long ago written: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth (Him) that is to be Ruler in Israel." We must not think it strange, therefore, or in any wise contrary to God's usual way of working, that he should choose one of the least among the religious denominations of the United States to become the universal Church of the American people.

Some have derisively mocked at the Episcopal Church because in her triennial council she, in the person of her representatives, has again and again debated the wisdom of striking from the title-page of the Prayer Book the words, "Protestant Episcopal," and substituting for them, "The Church." For one of the smaller bodies to thus lay claim to being the Church of the American people, has been termed the sublimity of self-conceit, the top notch of ecclesiastical impertinence. Was the blessed Virgin Mary conceited when she sang: "My soul doth magnify the Lord, . . . for He hath: *regarded the low estate* of His hand-maiden, for behold, from *henceforth all generations shall call me blessed*?" Then do not blame the Church because she, too, sings her *Magnificat*, and in prophetic vision sees future generations rise up to call her blessed.

In reality, when rightly considered, the Church's present smallness is a most powerful argument in favor of her future greatness. Jesus, in foretelling the growth of His Church, asks: "Whereunto shall I liken the Kingdom of God? It is like a grain of mustard seed, which is less than all seeds; but when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." This parable accurately describes the growth of the Catholic Church from the day of its founding to the present time. Ten days after Jesus ascended into heaven, His Church numbered 120 souls, and was circumscribed by the four walls of an upper room in Jerusalem. And in every city, province, and nation where it has since been planted it has grown up and spread itself from the smallest beginnings. It is, therefore, a most cogent fact in support of the claim of the Episcopal Church to be the national Catholic Church of America that shortly after the birth of the nation she numbered one bishop, a handful of priests, and a few thousand communicants, sparsely scattered through the thirteen States of the Union. Surely, it was "less than all seeds." Since then, the Church's growth, in the face of suspicion, prejudice, and deep-seated opposition, has been steady, persistent, and rapid. The percentage of the Church's increase has been from the start in excess of that of the population, and it grows greater all the while. In a recent issue of *Public Opinion* appeared the following statement: "A good showing is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, 500,000 communicants, and nearly 2,000,000 baptisms. . . . The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the Church of the future."

Just here we lay down a self-evident proposition: the whole American people will never yield free-will allegiance to any Church which is not in perfect sympathy with our free government and national ideas of liberty. In this fact God has given us a most sure bulwark against the aggressions of the Roman hierarchy. As long as the Magna Charta remains in force, neither England nor America will consent to bow in blind obedience to the Pope. The Church of Rome in the United States has never been naturalized; growing mainly through foreign importation, it is essentially an exotic, and must by reason of its constitution remain so.

The exact opposite of this is true of the Episcopal Church, for whereas equally with the Roman Church she is Catholic, and has historic continuity with the past, her spirit and genius are at the same time in perfect harmony with our free institutions, and as an independent national Church, her history is bound up with that of the American people.

The jurisdiction of the Bishop of London over the Episcopal Church in America was destroyed by the same Revolution that achieved the independence of the United States.

The scattered remnants of Episcopacy left on American soil after the Revolution, had the choice between two things, either to die a natural death, or else to lay the foundations of a national Catholic Church. By God's decree, the latter course prevailed. Dr. Seabury, of Connecticut, sailed for England, seeking the original apostolic commission, without which there can be no Catholic Church. The English prelates hesitating to bestow episcopal consecration on America's accredited representative, he finally obtained what he sought at the hands of the Scottish bishops, and returned home crowned with the immortal distinction of being the first successor of the Apostles to exercise his divine office in the United States after we became a nation.

Thus was sown in our land the blessed apostolic seed, whence sprung the vigorous sapling which now bears the name of the Episcopal Church and which, nourished by the Holy Ghost, will go on growing until it waxes a great tree, the delight and glory of the nation.

While the Church in America looks with grateful affection upon the Catholic Church of England as the "rock from whence she was hewn," just as the United States proudly remembers the Anglo-Saxon language, yet she is as free from any foreign domination as the national government itself, and the Church's spirit and genius are pre-eminently American. This is happily illustrated by her wonderful power of attracting to herself adherents from every class, condition, and creed represented in the nation's complex population. A recent class confirmed by Bishop Potter in New York City, contained one Jew, one Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, nineteen Romanists, twenty-eight Presbyterians, and fifty-two Lutherans. Another class in a remote corner of the same diocese, numbered seventy-two, of whom only twenty-five were of Church parentage, the remaining forty-seven being drawn from almost every social and religious walk represented in the community.

Another powerful consideration which points to the Church's ultimate supremacy in America, is her divinely-inspired capacity for uniting in one harmonious communion the diversest elements of Christian life and thought, and creating out of a heterogeneous mass of opposites a consistent homogeneous whole, thereby producing in the religious sphere just what our government is accomplishing in the secular sphere.

Individualism is at once the glory and the shame of Protestantism. The fairest achievements of Christian civilization, as we have it here in America, are due to the triumphant assertion of individualism, by which we mean free and fair play to every man to work out his own fortune, temporal and eternal. But individualism unregulated by authority, tends to chaos, and therein lies the failure of Protestantism. Its splendid energies and pious impulses are constantly being dissipated as water spilled upon the ground, because of disunion and endless division. Happily for the religious future of our land, we behold in the Church's Catholic Episcopate the balance wheel which God Himself has provided for the beneficent control of individualism, checking and restraining, when necessary, its evil tendencies, and at all times guiding its worthy ambitions into channels of noblest Christian enterprise.

The separated tribes of Arabia little dreamed of what conquests they were capable until the genius of Mahomet put an end to their mutual jealousies and bound them together under the banner of Islam. What then, will be the future greatness of that Church which under the guidance of the Holy Ghost, shall bind into one the now separated tribes of Emmanuel and turn the united arms of an all-conquering host against the powers of darkness?

Truly, there rests upon the shoulders of the Church's priesthood and laity a labor of conquest which ought to nerve every arm and fire every heart. God hasten the time when the universality of the Church's benign sway will be the fulfillment of the Master's prayer: "And there shall be one fold and one Shepherd."

Letters to the Editor

DISCOVERIES AT THEBES

To the Editor of The Living Church:

In response to my recent article in THE LIVING CHURCH, Gen. C. W. Darling, of the Oneida Historical Society, Utica, writes to me that he will be one of ten to subscribe $50 towards the special work of the Egypt Exploration Fund at Thebes, begun in February. Who will join with him? The quarto volume will be very valuable, and its illustrations very interesting. Circulars furnished.

WM. C. WINSLOW,
Vice-president, etc.

525 Beacon st., Boston, June 7, 1893.

WHAT DOES IT MEAN?

To the Editor of The Living Church

The reports published in our daily papers of proceedings at the General Assembly of Presbyterians at Washington, contain some things which ought to startle Churchmen. The Presbyterians understand that the commissioners representing the Protestant Episcopal Church on the subject of Christian Unity, have made some amazing proposals. It is claimed that our commissioners have declared the Church ready to abandon its old historic ground on the Episcopacy, and to be almost ready to recognize the Presbyterian Episcopacy. They are reported as having encouraged strong hopes that "the two Churches would co-operate in Christian work, and establish a method for exchange of ministerial services?"

Is this true? Have our commissioners so committed themselves? What did they do? What did they say? What authority have they so to speak for the Church? At the recent General Convention, they made a report which in vague generalities left us entirely in the dark. By the newspaper accounts, it would seem that only one bishop, out of all whom the Church appointed, and only one priest, were present, and they assumed to speak for the commission and the Church. Where were the rest? What is the power really entrusted to this commission? If the reports be true, they are going far beyond their powers. The Church will not approve this exchanging of pulpits. The Church will not give up the reality of Episcopacy as the divine order for Church government and authority, and make it a mere form of ordaining. It is time that the commission should be called to account, and that the Church should know what is being done. Let us have light before the mischief is too great.

Q. Q.

ROMAN MASS MUSIC

To the Editor of The Living Church

It was with great pleasure that I read in your department, "Choir and Study," in the issue of May 27th, the strictures on the use of Roman Mass music in our churches. My sole criticism upon the article is that it was not sufficiently emphatic. The writer is well within the truth when he describes the adaptations as awkward, "crude, and most unsatisfactory

translations," and unfit for our liturgic uses. He is also correct in saying that in the Masses of the florid Italian school "musical form rides rough-shod over the requirements of the liturgic text," and "they assume even an aggravated character when applied to blotched and violated versions of the Anglican text." But notwithstanding the composer's contempt for the text, he has a color-scheme in his composition and a general conformity to the "numbers" as they consecutively exist in the Mass of the Roman Church. The order is *Kyrie*, *Gloria in Excelsis*, *Credo*, *Sanctus*, *Benedictus*, and *Agnus*. We have all these hymns in our service, but arranged in a different order. With us the *Gloria* comes last, as a climax, and the *Benedictus* is sung before the Canon. The musical thought of a Roman Mass is therefore broken and disjointed when adapted to our service. The Roman rubric places *Benedictus* after the *Sanctus*, but a decision of the Congregation of Rites says that it is not to be sung until the second elevation. The Roman custom is for the priest to begin the Canon while the *Sanctus* is being sung. If this is short, and the choir finish it before the elevation, they must wait until the proper time. When that comes, they sing *Benedictus* while the priest proceeds with the Canon. This usage is impossible with us; and happily so, for it is purely modern and provincial. When a composer writes a Mass in conformity to Roman text, order, rubrics, and usages, it follows that it is utterly unsuited to our "use." Were there no other reason against the use of these "adaptations," this alone is sufficient. But beyond this, the secular, passionate, Italian music is out of sympathy with Anglo-Catholic theology and the Anglo-American temperament, and when adapted to our service becomes little more than a thing of "shreds and patches." As a matter of fact, one seldom hears elaborate Mass music in the churches on the continent of Europe. The music at Mass is usually Plain-song, at Vespers invariably so. There is no church that has so rich a repertory of music as the Anglican, and music, too, that has been written for our Prayer Book. Why then borrow that which is foreign and unsuited to our worship?

H. H. Oberly.

Elizabeth, N. J., June 1, 1893.

Personal Mention

Archdeacon George H. Edwards has removed from Troy, Ohio, to 6 Morris st., Walnut Hills, Cincinnati, Ohio. Letters and papers to be addressed accordingly.

The Bishop of Newark sailed for England in the Germanic on the 7th of this month. He expects to spend ten days in London and then go to Malvern to spend the summer. Letters may be sent to him care of his secretary at Arlington, Hudson Co., N. J. or in care of Brown, Shipley & Co., Bankers, London.

The Rev. Thurston W. Challen has been elected to the assistantship of St. Mark's, West Orange, diocese of Newark and has entered upon his duties. His address is St. Mark's parish house, West Orange, N. J.

The Rev. Jesse C. Joralemon has resigned the rectorship of Trinity church, Paterson, and has accepted the appointment of the Bishop to be in charge of St Alban's mission, Newark, and also chaplain of the Hospital of St. Barnabas', Newark.

The Rev. Chas. Douglas has resigned the rectorship of Zion church, Belvidere, and has accepted the rectorship of Trinity church, Paterson. His address after June 11th is the rectory, 86 arion st., Paterson, N. J.

The Rev. Canon Rodgers of Davenport, Iowa, will be in England during July. His address is St. Luke's vicarage, Nottingham, Eng.

The Rev. Wm. L. Reaney has resigned St. Paul's, Winston, N. C., and accepted the rectorship of St. John's parish, Huntingdon, Pa., where all mail should be sent after June 10th.

The Rev. L. W. Burton has resigned the rectorship of St. John's church, Richmond, Va., and will assume charge of St. Andrew's church, Louisville, Ky., on the first Sunday in October.

The Rev. F. W. Hilliard, rector of St. Matthew's church, Sparrow's Point, Md., has accepted the rectorship of St. Paul's church, Monroe, N. C.

The Rev. Frederick A. Fothergill becomes rector of Holy Cross parish, Perth Amboy, N. J. His address is 47 Jefferson st., Perth Amboy, N. J.

The Rev. H. L. Fitch has taken charge of St. Mary's church, Franklin, with charge of Christ church, Covington, La.

The Rev. H. J. Broadwell has resigned the rectorship of St. Mary's church, Hillsboro, O.

The Rev. Chas. C. Kramer has been appointed archdeacon of Shreveport, diocese of Louisiana.

The Ven. Archdeacon Percival, D. D., has resigned the rectorship of the church of the Annunciation, New Orleans, La.

The Bishop of Albany returned from Europe on the steamship "Majestic," arriving in New York, Wednesday, June 7th.

The Rev. Lindsay Parker, of St. Peter's church, Brooklyn, L. I., has received the degree of Doctor of Philosophy from the University of the city of New York.

The Rev. Henry Evan Cotton enters on his duty as rector of St. John's church, Hagerstown, Md., July 1st.

The Rev. Frank I. Paradise has entered on his duties as rector of St. Luke's church, East Greenwich, R. I.

The Rev. Wm. Cross has charge of Trinity church, New Orleans, La, during the summer months.

The Rev. W. C. Whitaker has taken charge of Grace church, Mt. Meiggs, Ala.

The Rev. T. H. Lacy, D. D., has received an appointment as diocesan evangelist, from the Bishop of West Virginia.

The Rev. R. C. Searing has resigned the rectorship of St. James' church, Arlington, Vt., to accept an election to the rectorship of Christ church, Walton, N. Y.

The Rev. J. H. Geare has become rector of Trinity church, Granville, N. Y.

The Rev. Creighton Spencer has accepted an election to the rectorship of St. George's church, Hempstead, N. Y.

The Rev. Francis M. Taitt has resigned the rectorship of Trinity church, Southwark, Philadelphia, Pa., and accepted the charge of St. Paul's church, Chester, Pa.

The Rev. Philip M. Washburn has resigned the charge of St. John's church, Northampton, Mass.

The Rev. J. W. Smith has accepted a unanimous call to St. Paul's, Kinderhook, diocese of Albany, and desires to be addressed there after July 1st.

The Rev. D. C. Roberts, D. D., has sailed for Italy, and will spend the summer abroad.

The Rev. Wm. H. Webb has resigned his position of assistant minister of Christ church, Brooklyn, E. D., and accepted the rectorship of Christ church, Port Jefferson, N. Y., and entered upon his duties.

The Rev. S. B. Pond has accepted the rectorship of St. Paul's church, Norwalk, Conn.

The Rev. Frederick Edwards, of Bridgewater, Mass., has sailed for Europe.

The Rev. Prof. Wm. G. Summer, LL. D., of Yale University, has gone abroad for the summer.

The address of the Rev. William J. Gold, S.T.D., after June 10th, will be, Bishopthorpe Park, Lima, Indiana.

The Rev. Johnson McClure Bellows has been appointed by the rector and vestry of St. James' church, New York City, assistant minister of that parish for the year beginning June 1st. Mr. Bellows will enter upon his duties the third Sunday in June.

Communications and journals of conventions intended for the diocese of California should be sent to the Rev. F. H. Church, secretary, 731 California street, San Francisco, Cal.

The Rev. J. H. Simons, of St. Augustine's mission, Kansas City, West Missouri, has accepted the rectorship of St. Phillip's church, Buffalo, N. Y., and will enter upon his duties June 15th.

The Rev. John Dows Hills, recently rector of St. Luke's parish, Tacoma, Washington, has accepted an election as associate rector of St. Mary's church, West Philadelphia, and will enter upon his duties on the 1st of October.

The Rev. P. H. Birdsall has resigned charge of the church of the Ascension, New Haven, Conn.

Ordinations

On Sunday, May 4th, the Rev. A. J. Vanderbogart was ordained to the priesthood by Bishop Lyman, in the church of the Good Shepherd, Rocky Mount, N. C.

The Bishop of Maine visited Burlington, Vt., on Trinity Sunday, ordaining to the priesthood the Rev. Geo. Y. Bliss. The candidate was presented by his uncle, the Rev. Dr. Bliss.

To the priesthood by the Rt. Rev. Nelson S. Rulison, Assistant Bishop of Central Pennsylvania, at the church of the Nativity, South Bethlehem, Pa., the Rev. Edgar Campbell, of Forest City, Pa. The candidate was presented by the Rev. G. H. Sterling, rector of the church of the Nativity, South Bethlehem, Pa.

The Rev. Frederick Augustine Fothergill, deacon, was made a priest by Bishop Scarborough, in Holy Cross church, Perth Amboy, N. J., on Wednesday after Trinity Sunday. The Rev. M. M. Fothergill, of the diocese of Newark, presented his son for ordination, and preached the ordination sermon.

On Trinity Sunday in his cathedral, the Bishop of Milwaukee ordained as deacons Mr. Wm. Leete Hayward, Mr. Wright, and Mr. Harry Clyde Goodman, the latter for the Bishop of Michigan, all graduates of Nashotah. The sermon was preached and the candidates presented by the Rev. Wm. Walter Webb.

In Grace cathedral, Indianapolis, Indiana, on Trinity Sunday, May 28th, the Rev. Stephen Elliott Prentiss and the Rev. Gerard Henry Morse were ordained priests by Bishop Knickerbacker. The sermon and presentation by the Rev Dr. Jenckes. The Rev. Mr. Prentiss has charge of Crawfordville and Delphi, Mr. Morse of St. Luke's, Frankfort.

The Ember ordination in Christ church, Pittsford, W.N.Y., May 27th, was an occasion of great interest. The candidate for priest's orders was the Rev. J. C. Carnahan, a graduate of Hobart College, and of the DeLancey Divinity School. He was presented by the Rev. Dr. Rankine. The Bishop preached the sermon.

In St. Peter's church, Clarksboro, N. J., on Thursday, May 25th, Mr. William Herbert Burk was ordered deacon by Bishop Scarborough. The Rev. Jesse Y. Burk, rector of the parish and father of the candidate preached the sermon, and his address to his son was loving and tender. The Rev. W. H. Burk will take charge of the church of the Ascension, Gloucester.

On Tuesday, May 30th, in St. Mary's church, Burlington, N. J., Messrs. George W. Eccles and Leonard W. S. Stryker were ordered deacons. The Rev. E. J. Knight of Trenton, preached the sermon. The candidates were presented by the Rev. Messrs. George Watson, D. D., and E. J. Knight. The Rev. Mr. Eccles will take charge of Christ church, Tom's River. The Rev. Mr. Stryker will become assistant minister at St. Michael's church, Trenton, N. J.

On Wednesday, June 7th, at the church of the Holy Trinity, Middletown, Conn., the following were ordained to the diaconate, six being from Berkeley Divinity School: Frank Flood German, B.A., Hobart college; Anthon Temple Gesner, B.A., Trinity college; Harry Hudson; Geo. Kilpatrick MacNaught, B.A., St. Stephen's college; William Anderson Sterling; John Williams, B.A., Trinity college; August Andreu; Jacob Albert Biddle, B.A. (Oberin) and B.D., (Yale Divinity school).

At Grace church, Ottawa, Kas., on Trinity Sunday, the Rev. N. S. Thomas was advanced to the priesthood. The candidate was presented by the Rev. A. Beatty, D.D., president of the Standing Committee of the diocese, and the sermon was preached by the Rev. Levi L. Holden, it being the 50th anniversary of his advancement to the priesthood. The following clergy united in the laying on of hands: The Rev. Messrs. A. Beatty, David Howard, L. L. Holden, and C. Rowland Hill. The Rev. Mr. Thomas, who is the eldest son of the Bishop, has been spending his diaconate in Grace church, Ottawa.

On Whitsunday the Rev. J. Clayton Mitchell was advanced to the priesthood by the Bishop of Milwaukee in All Saints' cathedral. The sermon was preached by the Rev. Wm. Walter Webb, professor of Dognatic Theology at Nashotah, who also presented the candidate to the Bishop. The service was choral throughout. The Rev. H. B. St. George, Sr., and the Rev. W. W. Webb joined in the Imposition of Hands; the Rev. H. B. St. George, Jr., acted as the Bishop's chaplain. Before the singing of the *Veni Creator* the candidate was vested with maniple and chasuble, and the chalice and paten were delivered with the Holy Bible.

On Whitsunday Dr. Albert Schaffter and Mr. Alexander Patterson were ordered deacons at St. Peter's church, Nashville, Tenn. The former is a professor *emeritus* of the University of Berne, a man nearly 70 years of age, of great learning and formerly a minister of the Swiss Church. Mr. Patterson is a mechanic who has been an efficient aid to the rector of St. Peter's in his work, and has prepared himself for ordination in the face of many difficulties. The two gentlemen will for the present work under the rector, the Rev. Bartow B. Ramage, Mr. Patterson being a perpetual deacon. The sermon, a clear explanation of the nature of the apostolic ministry, was delivered by the rector, Bishop Quintard adding a few words on the idea of "authority," making very plain its necessity in order to the performance of any function, religious or secular. The Holy Communion was celebrated by the Bishop, but on account of extreme weakness, much of the Office was said by the rector.

Trinity Sunday, at St. Peter's, Geneva, W.N.Y., the candidates for ordination were Tullius Wilson Atwood, William Frederic Faber, Dwight Galloupe, Henry Stevens Gatley. Francis Allen Gould, and Charles Edward Spalding, for deacon's orders; and Arthur Hallett Mellen for priest's orders. The Bishop preached the sermon from the text I Samuel iii: 19. The dean, the Rev. Dr. Rankine, presented two of his students, Mr. Atwood and Mr. Gould, and also Mr. Spalding, of the General Theological Seminary of New York. The Rev. Dr. Hayes, professor in the De Lancey School, presented Mr. Galloupe, at one time his assistant at Westfield, and Mr. Faber, for nine years his fellow townsman at Westfield, as pastor of the First Presbyterian church. Both of them had also completed their studies in the DeLancey Divinity School. And the Rev. Dr. Nelson, of Trinity, Geneva, presented Mr. Gatley, of the Berkeley Divinity School, and also the Rev. Mr. Mellen, candidate for the priesthood.

At the annual Trinity ordinations at the cathedral, Garden City, Long Island, Messrs. Cornelius W. Twing and J. Franklin Long were made deacons. They were presented by the Rev. Cornelius L. Twing, rector of Calvary church, Brooklyn. Mr. Twing goes to the diocese of Central Pennsylvania, and Mr. Long is engaged in missionary work under Dean Cox, of Long Island. The Rev. Messrs. Percy F. Hall, A. F. Underhill, Joseph G. Norwood, and William P. Evans, were advanced to the priesthood. The Rev. Mr. Hall was presented by the Rev. G. Monroe Royce, and is one of the assistant ministers in Grace parish, New York. The Rev. Mr. Underhill was presented by the Rev. C. L. Twing, and has been for some time in charge of the church of the Good Shepherd, Brooklyn, and now becomes its rector, succeeding the Rev. Dr. Henry B. Cornwell, retired. The Rev. W. P. Evans was presented by the Rev. C. L. Twing, and will continue to fill the place of assistant minister at St. James' church, Brooklyn. The Rev. Mr. Norwood was presented by the Rev. J. W. Norwood of Canada; he will be in charge of Christ mission, Bellport, L. I. The Rev. William P. Bird, chaplain to the Bishop, assisted in the services, and the sermon was preached by the Rev. Walker Gwynne, D.D., of Augusta, Me.

To Correspondents

W. L. C.—The points of your admirable letter were brought forward in letters published in our last issue.

"World's Fair."—We refer you to our list of approved family accommodations to our advertised agencies (believed to be reliable), and to the Bureau of Public Comfort, Rand McNally Building, Chicago.

J. J. A.—The course of study is pretty clearly indicated in the scheme of examinations laid down in Canon vi. It is given at length with lists of books recommended by the Bishops, in Appendix xv, Journal of General Convention for 1889, page 747. Many equivalent works may be found in the lists given in the catalogues of Seminaries, particularly that of the General Theological Seminary, New York. The books mentioned by the Bishops are not mandatory or exclusive as the concluding words of the report make clear.

Official

At a meeting of the Standing Committee of the diocese of Springfield, held at St. Paul's pro-cathedral, Springfield, Ill., June 6th, 1893, consent was given to the consecration of the Rev. Thomas F. Gailor, S.T.D., coadjutor Bishop-elect of Tennessee, the Rev. Ellison Capers, D.D., coadjutor Bishop-elect of South Carolina, and the Rev. William Lawrence, D.D., Bishop-elect of Massachusetts.

Mr. Thomas B. Barlow, a candidate for priest's orders, was rec-

ommended to the Bishop for ordination to the Sacred Order of deacons.

The resignation of the Rev. M. M. Goodwin as a member of the Standing Committee was accepted, to take effect July 1st, and the Rev. Johannes Rockstroh, of Belleville, was chosen to fill the vacancy from the same date.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

ST. LAWRENCE.—In St. Paul, June 5th, the Rev. James G. St. Lawrence, A. B., T. C. D., in the 81st year of his age.

BUTTERFIELD.—Died in Omaha, Neb., April 21st, Miss Emily Butterfield, formerly of Milwaukee, Wis.

PENDLETON.—Suddenly at the Roosevelt Hospital, New York, June 3, 1893, Charles Henry Pendleton, husband of Ruth Pendleton, and father of Mrs. Thomas B. Berry, of Buffalo, aged 72 years. Interment at Manlius, N. Y.

THOMPSON.—Entered into rest at New Castle, Delaware, Tuesday, June, 6th, 1893, Kate T. Thompson, in the 62nd year of her age. Burial in Immanuel churchyard.

CAMPBELL.—Entered into the Life everlasting on the 5th of June, 1893, John McDonald, youngest son of George and Rosalie H. Campbell, of Orange, N. J., in the fourth year of his age.

DREW.—Entered into rest at Jacksonville, Fla., May 27, 1893, Mrs. Gertrude F. Drew, aged 38 years, wife of Horace Drew, Esq., of that city, second daughter of Mr. Geo. R. Fairbanks, of Fernandina, Fla., and niece of Bishop Whipple of Minnesota.

Obituary

JOHN P. FRANKLIN

At a meeting of the vestry of St. Paul's parish, Washington, D. C., held on April 10, 1893, the following minute and resolution were adopted:

In the death of Mr. John P. Franklin this parish has lost one of its earliest, most faithful and liberal supporters. For many years he was a member of the vestry, but the special work for which he will always be gratefully remembered, was in connection with the music of the Church. He has the honor of having introduced at St. Paul's church, the first vested choir and the first choral service in the District of Columbia and among the earliest in this country. In this sphere he was thoroughly at home, and it was his greatest pleasure to devote his time and strength and means to its development. His frequent visits to England were made opportunities for the study of the best examples of choral services and he always came home with a new selection of music from the best English masters, which he taught his choir to render in a manner that gained it a wide reputation. But the noticeable feature of his work as organist and choirmaster, was the great influence he exerted on the boys and men associated with him, drawing out their affectionate regard for himself, and by this means making their arduous rehearsals a labor of love. He continued his voluntary services in the choir until forced to relinquish them by ill-health, to the great regret of the entire congregation. But his interest in the welfare of the parish never flagged and he manifested this by his regular attendance at the services, especially by devout and frequent Communions and by generous offerings for all our undertakings until his last illness.

In placing on record this brief notice of his career, we have not mentioned his honorable record as a citizen and in business relations, but have dwelt only on his character as a devout and earnest Churchman. His example as such is worthy of special emphasis, for he gave not only his loving thought and benefactions, but in a real sense himself, to the furtherance of the work. While we sorrow at his loss, we can rejoice in the thought of "a life-work well done" and with cheerful faith expect for him the great Master's commendation: "Well done, good and faithful servant."

Resolved, that a copy of this minute be sent to his immediate relatives, and that it be published in THE LIVING CHURCH and *The Churchman*.

REV. ALFRED HARDING, rector.
MICHAEL L. WOODS,
E. B. HAY.
WM. CONWAY BAILEY.
Committee.

Attest:
PHILIP R. REILY, Register.

Appeals

THE GENERAL BOARD OF MISSIONS

Legacy Title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions, and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Church and Parish

AN ENGLISHWOMAN, experienced traveller, would act as chaperone in Europe or America. Address M. H., care of LIVING CHURCH.

THE House of Rest, Tiverton, R. I., will be open in July and August for teachers and self-supporting women only. Terms $3.00 a week. Apply to MOTHER SUPERIOR, House of the Holy Nativity, Benefit st., Providence, R. I.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st.
Mrs. Henry F. Starbuck, 6 Groveland Park.
Miss Wallace, 150 Fiftieth st.
Miss Magee, 4737 Lake ave.
Mrs. H W. Scaife, 975 Millard ave.
Mrs. J. A. Rice, 189 Cass st., Flat 30.
John S. Cole, South Englewood.
G. C. Burton, 6640 Yale ave., (Englewood.)
Mrs. C. L. Chance, 3320 Vernon ave.
Mrs. E. C. Vermilye, 446 Belden ave
Mrs. F. D. Benson, 41 46th st.
Mrs. A. Parsons, 5756 Madison ave.
Mrs. Ferris, 3532 Ellis ave.
Mrs. B. C. Davy, 380 Erie st.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat).
Mrs. J. P. Peterson, 341 Oakwood B'd.
Mrs. Edward Ivens, 1053 N. Halsted st.
Miss E. M. Wilson, 4525 Oakenwald ave

Correspondence direct, not through THE LIVING CHURCH.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Low Communion, 7 a.m.; Sunday, Low Celebration, 7:30 a.m.; Matins, 9:45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p.m. The Rev. Messrs. G. D. Wright and G. S. Todd, Residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Crittenton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m; Sunday school, 9:30 a.m; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral, 10:30 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. W. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m., morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m.; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY CROSS, State st., near 20th st.

HOLY NATIVITY, 699 Indiana st.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m. Evening Prayer, 7.30 p.m. The Rev. G. W. Knapp, 3943 Prairi ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

ST. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:15 a.m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Choral Evensong, 8 p.m.; Sunday school, 9:45 a.m. The Rev. T. A. Snively The Plaza, N. Clark and North ave.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st. The Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Pray-8:30 a.m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. LUKE'S HOSPITAL, 1420–1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.

ST. MARGARET, Windsor Park.

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 10 Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, deacon in charge, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.

TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams st.

THE LIVING CHURCH, 162 Washington street.

Choir and Study

The Sufficient Science

I Cor. ii: 2

BY THE REV. FRED. C. COWPER

The wells of knowledge are, I wis,
Much deeper than the deep abyss.
No secret gate among the rocks
But answers to the seeker's knocks.

The search for wisdom lifts the eye
Above the blue, ethereal sky.
The gaze of science strains with hope
Beyond the strongest telescope.

And yet I seem to feel a want
No human longing can supplant.
Above the learning of the schools
A higher wisdom overrules.

There throbs within this heart of mine
A wish to know of things divine;
My inner spirit longs for wings
To reach up to the soul of things.

From nature up to nature's God
I fain would tread the maze untrod,
By those whose poor and weak compliance
Ne'er looks above a worldly science.

Nor hath my yearning far to reach
In search of Master who will teach
The true, the star-illumined road,
From nature up to nature's God.

I found Him in the Sacred Page
The Church hath treasured to our age.
He, the True Wisdom from on high,
Reveals the deep things of the sky.

In Him all learning I will rest;
His science surest is and best;
His lore leads to the throne above
And proves to me that God is love.

Then, since the Word our flesh became,
Such priceless knowledge to proclaim,
Henceforth be other lore denied,
Save Jesus Christ, the Crucified.

Amesbury, Mass.

"Are we a musical people?" we are continually asking ourselves; and the reply is always indefinite at the best. Here and there, at wide distances, in a few principal cities, may be found indications of a generally-prevailing fondness for music, but apart from any deep and thorough culture. In the matter of religious music, which we have in mind just now, the records are far from exhilarating. Contrasted with the existing conditions in England, we have as yet accomplished little. The situation will perhaps be more readily understood if we glance at a few of the leading musical events—mostly Church services—in London, and in "the Provinces," during April last, and we shall mention but a few of the London services, in order that we may study rural England more particularly. Bach's "St. Matthew" Passion music, according to custom, was given in St. Paul's Cathedral on Friday evening in Passion Week, the choir being generously augumented; Sir John Stainer's beautiful setting of the *Miserere* having been sung in the preliminary devotions. Dr. Martin conducted, Mr. F. Walker was at the pianoforte for the recitations, Mr. W. Hodge played the large organ, and Mr. Hobart Hodge, the supplementary instrument. The result surpassed all former recitatals. An excellent rendering of Handel's "Messiah" was given on Good Friday evening at the Wesleyan chapel, Oakley Place, Old Kent Road, the congregation completely filling the large edifice. Mr. Manger was the organist, and there was an excellent orchestra, selected from the Crystal Palace Band. On the 11th, the West Middlesex Choral Society, a newly-formed body, sang the "Messiah," at the Central Hall at Acton, with celebrated soloists and an effective orchestra. At St. John the Evangelist, Waterloo Road, on the evening of Good Friday, Gounod's "Redemption" was given in place of the evening service, with excellent soloists and in a very impressive manner. At St. Stephen's, South Kensington, during Lent and Eastertide, most edifying recitations have been given of Spohr's "Calvary," Rossini's *Stabat Mater*, in Latin, with orchestra, on Friday evenings; and Gounod's *Messe Solennelle*, "St. Cecilia," and selections from the "Messiah," on Easter Day and Low Sunday. On Good Friday, the "Messiah" was sung at Christ church, Westminster Bridge Road, with distinguished soloists, very effectively. Such announcements for London alone, might be multiplied almost indefinitely.

The situation wears an aspect even more interesting if we survey the England outside of London. In order to get a more suggestive result, we mention the population of each town noted. We purposely pass over all the large cities, and indeed, the lesser cities, confining our attention to places little known, and even rarely seen by tourists. At Barnstaple (12,500) on the 10th, at the Music Hall, were given Dr. Edward's motet for sopranos, chorus, and orchestra, "Praise to the Holiest," Stanford's "Revenge," and Dr. C. H. Lloyd's (now of Eton College) "Hero and Leander," with eminent soloists; at Bishop's Stortford (7,000) an excellent rendition of Mendelssohn's *Athalie* by the Choral Society with excellent soloists, and a great audience. At Bodmin (5,000) an ancient town, Cowen's oratorio of "St. John's Eve," was admirably presented in the new Public Rooms, with well-known soloists, the Rev. C. H. Townsend, accompanist. At Broadstairs, a small watering place, Handel's "Judas Maccabeus" was sung by St. Peter's Choral Society, in St. Mary's Home; an excellent performance. At Brockley, a smaller and even less-known place, at St. Peter's church, Gaul's Passion music was sung for the third time, on Wednesday in Passion Week, and Sir John Stainer's "Crucifixion" for the fourth time, on Good Friday evening, by the regular choir of the church. The third concert of the present season was given on the 11th by the St. Peter's Choral Society, when Barnett's cantata, "The Ancient Mariner," was rendered. At Chepstow (3,600), two sacred concerts were given in the parish church, by the Chepstow Choral Society, with full orchestra and organ accompaniment; Mendelssohn's "Hymn of Praise", and Haydn's "Creation." At Cockermouth (very small), a fine performance was given of Handel's "Acis and Galatea," with excellent miscellanies. The chorus numbered 200. Sir Charles Halle's London orchestra accompanied. At Denbigh (6,500), the Philharmonic Society gave their last concert on the 20th, including Mendelssohn's "Hear my prayer," and "As the hart pants." At Eversham (5,000), the Choral Society gave Haydn's "Creation" at its fourth concert, with excellent miscellanies. At Keswick (3,300), an excellent delivery of Handel's "Acis and Galatea" was given by the local Choral Society, assisted by eminent soloists. At Marlock (very small), the Choral Society gave Gaul's "Holy City," and in the second part, "Crossing the bar," Kelling, "In native worth," Haydn, "Arm, arm, ye Brave," and "Fixed in His everlasting seat," Handel. At Oundle (very small), the Choral Society sang Dr. Smart's "Bride of Dunkerron," with excellent miscellanies. At Rhyl (very small), the Choral Society sang Mendelssohn's "Ninety-fifth Psalm," and "The Hymn of Praise," with excellent soloists. This list is, also, capable of indefinite extension.

It will be observed that in all of these out-of-the-way places—and it is difficult for an American to conceive how utterly out-of-the-way such communities are in rural England—the choral society or the parish church choir is the energetic centre of musical influence and culture; and further, it is noticed that only compositions of classic, or thoroughly-established celebrity, were sung. There is a constant recurrence of the names of Handel, Haydn, and Mendelssohn. It is a common saying that all English choralists, and they number hundreds of thousands, are able to sing all the Handel and Mendelssohn choruses without the book! And this is a perpetual succession of choral events, year in and out, and in not a few localities, "from time immemorial." It may be truly urged that the populations are largely homogeneous and under Churchly influences and training. But it is equally true that they are mostly laborers, artisans, and wage-earners or small traders, the very classes that, outside of New England and Germany, hardly ever are heard of in choral relations. These societies are made up of "readers." They are at all times prepared to take up important compositions, new or old; and the old are full often thoroughly well known already. To make out a still stronger case, we have purposely omitted all mention of the numerous cathedrals, the great college chapels, and the grand choral bodies of such cities as London, Manchester, Birmingham, Liverpool, Sheffield, Leeds, and other cities. There are hundreds of these choral societies, parochial, private, and otherwise, in London alone. And it may be conceded that these English choralists are nearly all native Britons. With such a public, it is not so strange that hundreds of celebrated soloists, and as many learned and gifted composers, organists, and orchestral players, find occupation and support. Nor is it easy to decide, after even such a hurried survey, whether we Americans may be justly called a musical people.

The seventeenth annual festival of the Diocesan Choir Guild of Massachusetts has lately been held in Boston. The word "seventeenth" gives us pause. Elsewhere diocesan, convocational, and even metropolitan choir guilds have challenged public attention for a brief series of years with promise of brilliant choral achievements, only to subside into silence and forgetfulness. These fell away "because they lacked moisture," perhaps, or other fundamental invigorants at the root, on which life and continuity are dependent. But this Eastern guild, having its central home in Boston, not only survives but greatly augments its strength, and this, its seventeenth annual gathering, is the most instructive and vigorous of any we have hitherto studied. Its numbers increase. Now twenty-two vested choirs are in regular membership. There is room for further growth in an unopened direction, and that is in the inclusion of chorus choirs of adults. Several of these in Boston and elsewhere are exceptionally rich in culture and are rendering excellent service to the Church. The incorporation of such an unused yet easily available element would so far reinforce the vocal resources of this diocesan consociation that a Church choral society like that of New York could be easily organized in conjunction with the present guild work, and statedly undertake the interpretation of choral masterpieces, with organ and orchestral adjuncts. Such an enterprise, heartily developing these two organizations, would doubtless command not only the warmest sympathies of the principal churches in and near Boston, but would also command the admiration and support of a larger recognition among the cultivated Christian peoples of the whole region. There is no such choral organization in existence, including adult and boy choirs, so far as we know, in our Church, unless it be found in the Diocesan Choir Guild of Vermont. But that very interesting body entertains no purpose beyond its annual meeting for study and a single public service. This possible Boston organization could undertake the presentation of such admirable compositions as Mr. H. W. Parker's *Hora Novissima*, Mr. S. B. Whitney's memorable Communion service, and others that will undoubtedly follow the new era of musical art just dawning upon us. There is, besides, a rich repertory of anthems and cantatas where such a variously-voiced chorus could be heard with rare results.

This guild has studied the situation under its present organization and turned its opportunities to the finest advantage. Wisely turning away from the very natural temptation to develop vastness and magnitude, it has resolved itself into three sections, with so many separate choirmasters and organists. Thus the resources of the guild are multiplied three-fold, with a corresponding increase of educational facilities and multiplication of delighted audiences. Hitherto, a single gathering of a plethoric chorus, beyond the seating capacity of any choir-chancel, has resulted in general inconvenience and a painfully crowded church where the finer privileges of worship and legitimate delight were well-nigh impossible. Besides, under such conditions the acoustic is also crowded, so that the most judicious selections and strongest compositions are too often half-suffocated for want of sufficient "air and room." Beginning one or two years ago, this guild wisely determined upon the policy of subdivision, subject to the convenience of the constituent choirs and the greater edification of all immediately interested. Not that there are three separate guilds, since each section studies one common service book provided by the central committee, and delivers it in its completeness on different evenings in different churches widely separated, and so substantially to as many different congregations. It results, therefore, that now the guild has provided itself with some three sets of thoroughly efficient musical directors—a great and substantial gain in assets.

The three sections this year are thus constituted: 1st, meeting at St. James', North Cambridge, under the direction of Mr. Warren A. Locke, Mr. Horatio W. Parker officiating as organist, with these choirs in conjunction: St. Paul's church, Boston; church of our Redeemer, South Boston; St. James' church, Cambridge; Grace church, Medford, and Christ church, Waltham. This

section held its festival service May 25th, P.M. The 2nd section, meeting at the church of the Advent, Boston, Mr. S. B. Whitney, director, and Mr. F. R. Bullock, organist, with these choirs: the church of the Advent; St. John's, Jamaica Plains; St. Ann's church, Lowell; House of Prayer, Lowell; Holy Trinity, Marlborough, and St. Paul's, Brockton; holding its public festival in the church of the Advent, June 1st, P.M., and the 3rd section, at Emmanuel church, Boston, under the direction of Mr. George L. Osgood, with the choirs of Emmanuel church; church of the Incarnation, Lynn; Grace church, Newton; St. Paul's church, Newton Highlands, and St. John's church, Lowell; the festival taking place June 8th, P.M. Our personal studies were necessarily restricted to the 2nd section and its day and evening at the church of the Advent. Apart from the generally recognized fact that the Advent choir is the most effective and highly trained in New England, section 2 enjoyed no exceptional advantages, since no other "Boston choir" participated, and of the suburban choirs assembled, there is no reason to suppose that they were superior to those distributed in other sections. About two hundred choristers, men and boys, were in procession, with five banner-bearers, several acolytes, and a goodly number of clergy immediately interested.

The festival happily opened with a musical celebration of the Holy Communion at 11 o'clock. The service was Berthold Tours in C, not the service most widely known, but shorter, and published in Dr. Martin's series and edited by him for Novello, known as "Short Settings," etc. It is, however, worthy of the largest publicity, is rich in feeling and reverent invention and that subtle quality of beauty that gives vitality and permanent delight. The Advent choir alone sang, and with something more than their accustomed fervor and intelligence, delivering the lovely music, with the offertory, "I am Alpha and Omega," Stainer, with singular impressiveness. Mr. Whitney presided at his own organ, and here it is quite fitting to refer to his many rare qualities as an accompanist, his exceptional mastery of the organ in technique, registration, and profound knowledge of his scores, together with his suggestive, illustrative co-operation with his singers. We can recall no other church organist who possesses so many of these indispensable and invaluable qualities of a true accompanist; Mr. Whitney, notwithstanding his eminent virtuosity as an organ soloist, invariably subordinates his art to the service and help of his choir, without the intrusion of sensational episodes and distracting exploits.

The festival occasion was perfectly ordered throughout. Perhaps the most beautiful chancel and the most sensitive and helpful acoustic are to be found in the church of the Advent. Outside the rood screen supplemental sittings were arranged so that the great choir was favorably placed. The Service Book opens with the grandest processional, music and hymn, yet provided for such an occasion. The hymn, "Forward! be our watchword, steps and voices joined," has eight double stanzas, just enough for the need; while the tune by Dr. Henry Gadsby combines all the loveliest qualities of the best Anglican school—bold and exhilarating in melody, fluent and graceful in rhythmic movement, passing rich in harmony and modulating color, glowing with polyphonic graces in its voice-part construction—in brief, a processional rarely encountered. We urge every festival guild to hunt up the tune "St. Boniface," with its verses, if it has not already done so, and Dr. Hutchins is a good man to consult in the quest. Notwithstanding the multiplied phrases woven into the tune, its delivery was simply immaculate, and the usually "weak point" of such occasions, turned out one of its most impressive incidents. It gave, besides, the severest test of the tonal resources of this five-fold choir, as it slowly made its way down the north aisle and up the central, to the choir chancel, since such an ordeal lays bare the weak places with unsparing truthfulness—either of bad, false intonation, ignorance, or slovenliness. But it was a perfect and genuinely devout recitation throughout. So many delightful voices of boys and men, we cannot recall on any similar occasion. There was a prevailing impression of fine musical intelligence and artistic, as well as religious, sensibility; and it becomes clearer than ever that an all-surrounding musical culture, like the Bostonian, generation after generation, makes itself felt in local choir organizations.

The choral service following had the simple, spontaneous proprieties and reverences most to be desired. At the Psalter, *Domini est terra*, 24, and *Oranes gentes, plaudite*, 47, single Anglicans were sung, only too quickly for the lucid statement of the text; while we were left to bewail the obduracy of a great diocesan consociation that refuses the concession to the unquestionable properities of a choral service in Plainsong, of a Plain-song Psalter! Besides, at the church of the Advent the Sarum liturgic "use" prevails, but whoever heard of a true "Sarum use" with modern Anglican Psalter! This impropriety seems incurable in the Boston Guild, and we can only leave our friendly suggestions on record. *Magnificat* and *Nunc Dimittis*, King Hall in B. flat, were grandly sung and we can do little more than append a list of the anthem numbers: "Angel Trio," from Elijah, sung by the Advent lads, Walter Anderton, Frank White, and Courtland Nichols, with rare feeling and a depth of artistic interpretation rarely heard from adults in the concert room, and a word of commendation belongs especially to Master Anderton who was repeatedly heard in solo passages, for the intelligence and religious beauty of his work; "To thee do I lift up my soul," Hall; "Awake, awake! put on thy strength, O Zion," Stainer, and one of his strongest compositions, full of splendid passages and movements; hymn for the people and chorus, "The Son of God goes forth to war," Dr. Cutler's tune, and the best yet written for it; "Arise, O Jerusalem," King; "Lord, for Thy tender mercies' sake," sung a little too fast, but carefully shaded and in exquisitely true intonation; "It came to pass," Ouseley, a masterpiece in the best vein of the eminent composer; *Te Deum*, Stainer in E flat; and recessional, "Go forward, Christian soldier," (rather a feeble sequence to the magnificent processional); taken all in all, a service without a flaw or technical infirmity, fervent in spirit, edifying to a sensitive and highly cultured congregation some 1500 strong, and an honor to the industry and training of the respective choirs, as well as to the intelligence and zeal of the committee, professionals, and reverend clergy immediately concerned. The Rev. Dr. Hutchins, president of the guild, gave the benediction. Evidently a fine and wholesome emulation animates the three several sections, and judging from the critical accounts of the North Cambridge section, 1st, and of Mr. Osgood's practised skill in the training of the Emmanuel, No. 3rd, the "honors" will be both generous, and not unequally distributed. We commend a study of this seventeenth festival of the Massachusetts diocesan choir, for its perseverance, its symmetrical and healthy growth, as well as its vigorous promise for the future, to our halting, half-hearted intermittent guilds elsewhere, bidding them take courage and make much of the example vouchsafed them. As a token of the excellent training and high intelligence of these choirs, it should be said that, at least in this instance of section 2nd, hardly a single complete, collective rehearsal has been found practicable. But Mr. Whitney is one of the very few directors equal to such an abnormal situation.

The Westminster Summer School for Priests, under the direction of the Order of the Holy Cross, is announced to be held at Westminster, Md., July 10–22, and tuition for the fortnight is set down at ten dollars. The immediate concern of the contemplated "school" has reference to the duties and difficulties of the parish priest in the daily exercise of his office, and these three general lines will be followed in its conduct: 1st. regular courses in the departments of Homiletics, Morals, Liturgics, and Catechetical Instruction; 2nd, conference on practical questions; and 3rd, special lectures by prominent laymen. In accomplishing all these every day must be crowded, and the labors of the scholastics multiplied. The improvised "Faculty," as set forth, comprises the Rev. Alfred C. Mortimer, D.D., rector of St. Mark's, Philadelphia, *Homiletics*; the Rev. W. W. Webb, M.A., Prof. of Dogmatic Theology, Nashotah House, *Morals*; the Rev. Wm. McGarvey, B.D., church of the Evangelist, Philadelphia, *Liturgics*; and the Rev. Maurice L. Cowl, M.A., St. Elizabeth's, Philadelphia, *Catechetical Instruction*. Since this school is specially announced as for priests, it occurs to us as something incongruous that some five laymen should be called in to round up the curriculum, nor do the assigned topics seem exclusively or even especially suited for lay exposition, as, *e. g.*, "Practical Suggestions in Church Architecture," "The Layman's Function, Training of Laymen for London (?) Mission Work," and "Theosophy and how to meet it." The last is plainly enough a lay specialty, "The use of the Stereopticon in the Instruction of Children and in Mission Work."

Magazines and Reviews

Blue and Gray is a patriotic monthly designed to promote fraternity among the old soldiers and their sons on both sides, and to gather up scenes and incidents of the war from those who participated in them. It contains interesting biographical and historical sketches, stories, and poems. The numerous illustrations add to the value of the magazine, and make it especially attractive to the boys, though it is not designed particularly for them. [Patriotic Publishing Co., Philadelphia, subscription, $2.50 a year.]

Godey's, America's first magazine, is an old friend in a new dress. It goes back to 1830, when few of its present readers were born. There is a complete novel, illustrated. There are short stories, articles, poems, reviews, fashion notes illustrated. A unique feature is colored plates in each issue, portraits of ladies distinguished in society, very good of their kind—we mean the plates, and no disrespect to the ladies. [Address "Godey's Magazine," 21 Park Row, New York City. Subscription $3 a year.]

The Californian, with the June number, enters upon its fourth volume. It has more than maintained the standard which it set up for itself two years ago, and is giving evidence of journalistic enterprise and intelligence. It still carries with it the breezy air and genial climate of the Pacific coast, and is all the more appreciated by its eastern readers on account of its western flavor. A leading article in the issue before us is "The Danger to the Republic," by R. H. McDonald, Jr., meaning corruption in politics, as a warning against which the Panama scandal is cited. A most timely and powerful paper is "Our Treaties with China," by Fred J. Masters, D. D. The story of our national disgrace is calmly told, but it stirs the reader's indignation against "practical politics" that can so wrong a neighbor and dishonor itself. We honor the Pacific coast magazine that had the courage to publish it. We have been so interested in these "solid" articles of the June *Californian* that we have scarcely glanced at the many richly illustrated papers on staging and yachting, on western scenery and adventure, and foreign travel.

A VERY interesting publication comes to us under the name of *Tusculum*, a Latin-Greek periodical devoted to the teaching of these ancient languages colloquially, after the most improved method of teaching the modern languages. With the practical, constructive, object method, it combines grammar, syntax, and explanations in English. It is a fascinating method, and deserves the attention of educators. In many preparatory schools the principal features of the method have already been adopted. For specimen copy and terms, address *Tusculum*, Rugby Academy, 1415 Locust st., Philadelphia.

IN the June number of *The Mother's Nursery Guide* Dr. Canfield dispels some popular delusions concerning the contagious diseases of childhood which "some mothers think it just as well for their children to have and be over with them." His article on "Immunity and Protection from Disease" will repay careful reading. The advantages of a simple yet varied diet for children are set forth by Dr. Wm. H. Flint, and Dr. Meding contributes some useful "Points for the Summer." [Twenty cents a number, $2 a year. The Babyhood Publishing Co., 5 Beekman st., New York.]

Worthington's Magazine with the June number completes its first volume, and may rightfully survey its short career with satisfaction and pride. The publishers have shown a commendable enterprise in making their way so nearly to the front rank, in these days of wonderful achievement in periodical illustrated literature. "Notes on Hawaiian Life," is the paper of most absorbing interest at this time when the attention of the world is directed to these tropical isles. "London Church Choirs," will take the eye of our Church people. It gives an insight into the management and mechanics of the London surpliced choir. "Sorosis: The Pioneer Woman's Club," is well illustrated, and interesting both to men and women. "Have Women Good Taste?" and "Recurrent Crinoline" ought to be read by every woman who wears clothes; but would it do any good?

Wide Awake, D. Lothrop Co., Boston, is a monthly for young, intelligent readers, in their teens, quite up to the plane of *St. Nicholas* and *The Youth's Companion* in the excellent quality of its contents, and the refinement of its illustrations. It has a distinct purpose of its own, is edited with excellent discrimination, and its very high character may be readily gathered from the current table of contents: Will O'Stratford, a charming Shakesperian Pastoral; Worcester, one of our English Homes (nicely illustrated); A Little Evangeline; Holger Danske, a heroic poem by Susan Coolidge; The Heroes of "No. 4," a frontier story; and Going to Europe, A Talk with Young Tourists. It is, withal, beautifully printed. While most publishers who cater for the young are content with a single magazine, made to spread itself over as wide a range of juvenile years as possible, the D. Lothrop Co., with excellent judgment, begins with an

exquisite little primer—"Baby Land," with its rhymes and picture-parables for the nursery; "Little Men and Women" follows this, another equally felicitous monthly visitor for little children; then "Pansy," something quite as delicately adapted to the larger children who can do their own reading with something of their own thinking; and last and ripest of the series, this brisk, vivacious, and very wholesome *Wide Awake*. Happy is the household where some or all of these are stated visitors.

The Review of Reviews stands out in fine distinction this month, as the people's handy and exceedingly serviceable *omnium gatherum*, providing besides its numerous and invaluable summaries, articles of the highest character on "The Forthcoming Conventions of '93;" "Transit Facilities in Chicago and on the Fair Grounds;" "Art at the Columbian Exposition," by Ernest Knaufft, a most capable writer; and "A Character Sketch of Sir Frederick Leighton," president of the British Royal Academy of Fine Arts, and acknowledged leader in modern pictorial art. Persons who propose visiting the Exposition cannot find a more helpful preparation than this group of articles. Such papers are rare for their intrinsic value, accuracy, and justness of statement, and adaptation to the requirements of the average reader.

The Century Magazine keeps its new cover, it seems, which is a welcome development from its predecessor, and comes with a succession of spirited, tempting articles for these languid June days. The frontispiece is an excellent reproduction from the newly-discovered head of the Juno of Argos, the latest addition to the treasures of Greek archæology, and "the find" of the American School of Athens, an account of which is given on page 218. Among the papers more distinctly noteworthy we find "The Death of the Prince Imperial;" "Notable Women;" "Christina Rosetti;" "An Hour with Robert Franz;" "The Father of Modern Illustration" (Vierge) with valuable reproductions from his designs; and "With Tolstoi in the Russian Famine."

The New England Magazine, always readable and spicy, is exceptionally attractive this month. The Boston Tea Party opens the number, a spirited study of the great "tea-fight" which inaugurated the war of the Revolution, illustrated with portraits of the original "eight," and several contemporaneous pleasantries of caricature. Articles that should not be overlooked are "Personal Recollections of Whittier;" "The Old Meeting-house in Hingham, Mass.;" "Trout Fishing in New England;" a poem, "The Funeral of Phillips Brooks," with photographic sketches of the occasion; and "Experiences During Many Years," being charming autobiographic reminiscences of B. P. Shillaber, the Charles Lamb of Boston.

Book Notices

Counterparts, or, the Cross of Love. By Elizabeth Sheppard, author of "Charles Auchester," with an Introduction and Notes by George P. Upton. In two volumes. Chicago: A. C. McClurg & Co.

This new and attractive edition of an intensely interesting romance will meet with favor, especially from those who are students of character. A study of temperaments, contrasts and counterparts, it is singularly unlike anything else we have read. Few will take it up and leave it unread. It is strongly, powerfully written, with a fascination that holds one's interest to the end. The word pictures are exquisite with light and shadow and color.

The Story of the Discovery of the New World by Columbus. A Columbian Souvenir. Compiled from accepted authorities by Frederick Saunders, librarian of the Astor Library, author of "Salad for the Solitary and the Social," etc. New York: Thomas Whittaker. Pp. 145. Price, 50 cts.

We have heretofore expressed our appreciation of this altogether admirable little work of Mr. Frederick Saunders. It is marked throughout with his fine literary taste and skill, presenting in an unextended form all that can be surely ascertained in regard to the person and achievements of the great discoverer. The later and cheap edition, in good paper cover, is printed from the original plates and retains all the former illustrations.

The Children of the King. A tale of Southern Italy. By F. Marion Crawford. New York: Macmillan & Co.

In this book the reader discovers speedily the charm of atmosphere that exists in Mr. Crawford's Italian stories. The plot is an unusual one, and would hold the attention even were it not for the exquisite art and finish that the author is sure to give. We confess, however, to a weakness for books where hero and heroine are dismissed to "live happy ever after" in good old-fashioned fairy-tale style; and we wish some better way of disposing of his very interesting hero had occurred to Mr. Crawford's fertile imagination, rather than the one he adopted.

University and Cathedral Sermons. By J. R. Illingworth, M.A. London and New York: Macmillan & Co. $1.50.

This is a volume of quite unusual sermons. The subjects treated arouse interest at once, and their development is strong and able. They are such as these: "Conduct and Creed," "The Son the Way to the Father," "The Service of the Heart," "The Service of the Mind," "The Service of the Soul," "Vocation," "The Captivity of Thought," "The Incarnation of the Word," etc. There is a notable absence of mere rhetoric. The thought is everywhere clear, profound, and clothed in beautiful though chastened language. The sermon on "Conduct and Creed" asserts a truth which much needs emphasis in these days when men strive so persistently to separate Christian ethics from Christian truth. That on "Vocation" is full of the most wholesome instruction. Here is one saying for those who constitute themselves champions of orthodoxy or profess themselves as finding the whole of religion in practical works of charity, while they neglect the salvation of their own souls: "The mere existence of a saint does more than the busy activity of many sinners." But it would take long to specify particulars in a book so full of strong thought strongly expressed. In a few, in a very few, passages we might take exception to the possible tendencies of some expressions, but on the whole, the book may be recommended to the clergy and thoughtful laity as a collection of sermons which bear unusually well with the test of private reading.

The Æsthetic Element in Morality and its place in a Utilitarian Theory of Morals. By Frank Chapman Sharp, Ph. D. New York: Macmillan & Co.. 1893. Pp. 131. Price, 75cts.

Dr. Sharp has given an interesting and acute discussion of the elements of beauty as exhibited in conduct and character. By beauty, he understands intrinsic worth attributed to character, and if the good for which we ought to strive be clothed with moral beauty, obligation then becomes something more than a mere submission to an arbitrary imperative. Man must submit to the will of God, but if that will can be shown to be, as St. Paul calls it, "good and acceptable and perfect," then His service becomes a reasonable service. The object of these lectures is to show us that in that will there is something which appeals to us as good, and so furnishes us with a satisfactory criterion of right and wrong. After discussing the intrinsic worth of character and its relation to the general welfare, and analyzing the elements of moral beauty, the relation of the two is indicated, and men are supplied with an ideal whose æsthetic character and altruistic purpose impose upon them an obligation to pursue it. The author seems to be fairly successful in constructing a formula for the pursuit of an ideal which may serve as an abstract expression for all that appeals to us as good, and at the same time be free from contradictions.

The Witness of the Epistles, a Study in Modern Criticism. By the Rev. R. J. Knowling, M.A., Vice-Principal of Kings' College, London. London and New York: Longmans, Green, & Co. 1892. Pp. 451. Price $5.

The argument from the Epistles of St. Paul as an historical basis for the facts of the life of our Blessed Lord, has been frequently employed in times gone by, but it has not been occupied with taking into account the manner in which it has been treated by foreign theologians. But Mr. Knowling has given them special attention. Not one has escaped his notice. He knows them all, and every objection, petty or weighty, has passed under his eye and been subjected to his criticism. His work (and it must have been a life-long work) is well and completely done; so well done is it that he leaves no one a single word further to say on the subject. His knowledge of the literature pertaining to it is simply marvellous. In his historical retrospect he shows how foreign theological writers of various and widely different schools, however they may have denied the import of Christ's mission or the truth of His divine nature, have recognized in these Epistles a firm historical basis for the life and teaching of Jesus of Nazareth. Until a few years ago the Epistles of St. Paul to Galatians, Romans, I and II Corinthians (the *Haupt briefe* as the Germans call them) were admitted to be authentic by the most remorseless critics. But lately these also have been attacked; and therefore our author patiently and exhaustively examines the "utterly untenable and perverse arguments" of the destructive critics, traversing their objections on the one hand, and on the other setting forth and sifting the critical authority that accepts them. In the light of this examination and triumphant vindication of the authenticity of these Epistles, even German and Dutch critics will have to let this question alone under penalty of submission to a commission *de lunatico inquirendo*. Having thus cleared the way he considers the witness of the Epistles to St. Paul's Christology and the Incarnation, our Lord's life and teaching, His death and burial, resurrection, the Ascension and His return, examining the apostle's statements in detail, criticising every objection and adverse theory, and summoning to the support of his position the admissions and arguments of even the objectors themselves. It is a masterly piece of criticism and must ever remain as a most valuable and complete contribution to apologetic literature.

The Gospel and its Earliest Interpretation, a study of the teaching of Jesus and its doctrinal transformations in the New Testament. By Orello Cone. New York: G. P. Putnam's Sons. 1893. Pp 413. Price $1.75.

The title page of this work shows that it is constructed on a theory. It proceeds upon the pre-conceived supposition that the words of our Lord and the doctrine of the writers of the New Testament are radically distinct. The simple teaching of Jesus is modified by Jewish-Christian interpretation and transformed into something else by St. Paul and St. John and by "deutero-Pauline" and "anti-agnostic" interpretation. There is no such thing as unity of doctrine running through the whole of the New Testament, and revealed truths are regarded only as truths which men would have been able eventually to discern of themselves. The great teacher of the synoptic Gospels is considered to be quite distinct from the "second Adam" of St. Paul, "the high priest forever after the order of Melchizedeck" of the "deutero-Pauline" author, and "the One in whom dwelt all the fulness of the Godhead bodily" or from the Logos, the Very God who "was with God and was God" of St. John. The discussion in this work proceeds on the hypothesis that the synoptic gospels are the sole historical records of Christ's teaching, that the fourth Gospel contains a transformation of it under the influences of Hellenistic thought, that St. Paul's doctrine must be derived only from Romans, I and II Corinthians, I Thessalonians, Galatians, and Philippians, that Hebrews, Colossians, Ephesians, and I Peter are "deutero-Pauline" writings composed at the end of the first century, and that II Peter, Jude, the Pastoral Epistles and the so-called Epistles of St. John are to be regarded as anti-Gnostic writings of the early years of the second century. This distribution of the books of the New Testament goes upon the supposition that the historical criticism of this 18th century is a more trustworthy source of information as to the origin of these books than the Christian writers who lived from sixty to a hundred years after they were written! But after the study of Principal Dowling's "Witness of the Epistles," one must be forced to the conclusion that it must be unsafe and unscholarly to repose any confidence in the results of Pfleiderer, Weisacker, Baur, and other writers of this 18th century school. A theory of the Gospel and its interpretation based on the criticism of such theorists, must be most unsound in principle and in its elaboration. And further, to try to separate the person of Christ from His teaching is utterly impossible, and any attempt to construct a doctrine from the words of Christ alone and at the same time to ignore His incarnation, resurrection, and ascension must fail of its end from very lack of completeness. The historical method which leaves out of view all that one does not want to see, and which cuts and arranges books to suit its own subjective theories, cannot commend itself as trustworthy or scientific. The dogmatism of the historical method is quite as intolerant as the dogmatism of the theologian, and possibly not so reasonable. To turn the great facts of our Lord's life into the expression of inward spiritual facts and experiences in terms of external phenomena and personal powers, and to consider all the records of His words that bear upon the supernatural as manufactured and put into His mouth by His biographers, is simply to play with Holy Scripture in a manner that is neither reverent nor reasonable. The principle, the method, and the results of this work are such as no devout person who finds in the study of Christ's person and teaching his Lord and his God, can for one moment accept.

Short History of the Christian Church. By John Fletcher Hurst, D. D., LL. D. New York: Harper & Bros. Cloth, pp. 672.

This author appears to take a very liberal view of what is meant by "the Christian Church," a view much broader than would seem to be included in the only definition which he gives, namely, that "the visible Church consists of the organized believers in Christ and the followers of His life." Thus under the title "The Church in the United States," he includes not only the well-known divisions of American Christianity which still cling to the fundamental articles of the Catholic Creed, but also the Unitarian "Church," the Quakers, the Transcendentalists, Shakers, Rappists, the Zoarites, the Oneida community, (the last four under the heading of "Communistic Churches",) and, finally, the Mormons. We suppose this is what would be called in the present-day cant, a Catholic spirit. Of 638 pages only 191 are devoted to the history of the first fifteen centuries. As might be expected, the view which is presented of the primitive Church is meagre enough. Brief as it is, it might have been more accurate. The description of early Christian worship, pp. 20 and 21, is a case in point. It looks like a reminiscence of Justin Martyr with some displacement. In stating that the *agape* continued until A. D. 150 to be connected with the Communion service, the author forgets the clear evidence to the contrary contained in the letter of Pliny early in the second century. The author's treatment of the ministry can be estimated by the statement that "the offices and orders were few, derived from the Scriptures" etc., p. 69, from which it appears that he has not been able to rid himself of the notion that the New Testament preceded the organization. In treating of the origin and status of episcopacy, though he makes very definite assertions, they are largely without any foundation in ancient testimony. To use the language of "Higher Criticism," he knows nothing of the Epistles of Ignatius. They are nowhere referred to. According to Dr. Hurst, "the office of the mediæval Church was to conduct man from the narrow limits of the pagan to the Protestant world." The great missions of the Middle Ages are described with due appreciation, but with some curious blunders and omissions. Thus the conversion of Gaul is attributed to the Church of Rome. What would Irenæus have said to this? The only allusion to the mission of Augustine to England is in these curious terms: "In the year 596, the Church of Rome sent legates to Britain, to resume the old relations of daughter and mother." Of the reforming movement of Hildebrand the writer takes a perfectly unprejudiced and appreciative view, following here without criticism, Newman and Bowden. This is in refreshing contrast to his estimate of Laud, which is the usual Protestant view. The account of the English Reformation fails to bring out its characteristic contrasts with that on the

continent. We note that the author's opinion is that "Cranmer was a pure and unselfish man," but the three principal facts of his life which are given are decidedly inconsistent with that opinion. Some will continue to doubt whether Elizabeth "was a devoted Protestant." The reign of Charles I. is treated of in accordance with the usual Puritan tradition. At the Restoration the exclusion of two thousand ministers from their parishes is duly chronicled, but the expulsion of a far larger number fifteen years before is passed over in silence. Coming down to the present century we find a fairly appreciative estimate of the Tractarian Movement, but the writer's sympathies are evidently with the "Broad School," which he describes as "a product of the modern spirit of liberalism, charity, and the love of truth for its own sake." Of this school, Arnold, Maurice, Robertson, Kingsley, Stanley, and Colenso (who is characterized as "a most self-sacrificing missionary of the Cross") are enumerated. Among the "eminent men" of the English Church, Hooker and Andrews find no place, and, in the present century while Alford, Conybeare, Howson, Tregelles, Milman, Lightfoot, Stanley, and Liddon are mentioned, the names of Keble and Pusey do not occur.

The last 200 pages of the book are occupied with "The Church in the United States." The author's determined optimism makes him view with complacency or even with elation a state of things which for confusion, extravagance, discord, and apostasy, might make angels weep. It is quite clear that he has no very strong grip of truth as opposed to opinion. It is amazing to read from the pen of a Methodist that the wonderful influence of Jonathan Edwards as a preacher was owing to "the sole power of the truth." Is our author then a Calvinist? By no means. He simply uses the word "truth" as denoting "what a man troweth." Dr. Hurst seems to think that "the Catholic position" the Episcopal Church "occupied many years ago, shown by exchange of pulpits with ministers of other denominations, it has long since abandoned; and it now lives in seclusion, denying the ecclesiastical rights of all other Protestant bodies." But we fear it will appear on careful investigation that the Episcopal Church never occupied such a Catholic position as that indicated. Apart from the Prayer Book and Canons, the synodical utterances of the episcopate have never varied upon this point or others fundamental to the Church. Laxity on the part of individuals is another thing. In the first Pastoral of the House of Bishops in 1808, it is declared that episcopacy is "essential to the due conducting of ecclesiastical concerns; and to the clothing of others with authority to preach the Word and administer the sacraments." This same Pastoral classes this among "the Catholic principles" inherited from their founders. The Episcopal Church is spoken of as a part of "the Catholic Church at large," "Baptismal regeneration" is described as "a grace" which "is increased and strengthened by Confirmation." The Pastoral Letter of 1817 deals expressly with the question of "intercommunity of services," and mildly explains why it is impossible "that we can officially recognize the organizing of non-Episcopalian congregations and the administering of the ordinances by a non-Episcopalian ministry." It declares that "such an inroad on the constitution of the Church of Christ" cannot be admitted. All this was long before the Tractarian movement, which is popularly supposed to have originated these exclusive ideas. We are sorry not to be able to say much in commendation of this book considered as a "History of the Christian Church." The broad range which it takes, the confused arrangement, the inconsistencies which appear here and there, and the lack of any underlying philosophy, unless it be that a disintegrating Protestantism is the flower of Christianity, would, we should think, make it of little real use to the thoughtful student. The typography, however, is unexceptionable, and it contains many useful maps and plans, in this respect affording a refreshing contrast to too many text books of history.

Mr. Thomas Whittaker has begun a monthly serial publication entitled "*Whittaker's Library of Church Teaching and Defence.*" Each month there will be issued a book of importance to Churchmen, well printed, and strongly bound in heavy manilla covers. Many of these books have heretofore been published in expensive cloth binding only, ranging from 75 cents to $1.50 per copy. In this new form the price for single volumes will be either 25 or 50 cents, according to size, while the subscription rate for the twelve issues will be but $3.00, an average of only 25 cents each. Here is an opportunity of securing a series of valuable books for home reading and circulation in your parish, at exceptionally low cost. For $3.00 you will receive regularly, each month during the year, a book on topics of instruction and entertainment, the regular price of the twelve books, in cloth, being $11.65.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

Tait Sons & Co.

The Last Sentence. Maxwell Gray. $1.50.

A. C. Armstrong & Son.

The Book of Joshua. Wm. Garden Blaikie, D.D., LL. D. $1.50.

Ginn & Company

The Thoughts of the Emperor, Marcus Aurelius Antoninus.

Longmans, Green & Co.

Through Conversion to the Creed. Being a brief account of the reasonable character of religious conviction. W. H. Carnegie, B. A. $1.00.

Thaoms Whittaker

The Unnoticed things of Scripture. The Right Rev. Wm. Ingraham Kip, D.D. Paper covers.

Lee & Shepard, Boston.

Larry. Amanda M. Douglas. The $2,000 Prize Story. Paper covers.

Searle & Gorton, Chicago

Art Music and Nature. Selections from the writings of David Swing. $1.00.

Macmillan & Co.

Strolling Players. A Harmony of Contrasts. Charlotte M. Yonge and Christabel R. Coleridge. $1.00.

Grisly Grisell, or the laidly lady of Whitburn. A tale of the Wars of the Roses. Charlotte M. Yonge. $1.00.

Charles Scribner's Sons

Day and Night Stories. T. R. Sullivan. $1.00.
In Blue Uniform. George I. Putnam. $1.00.
Women of the Valois Court. Imbert De Saint-Amand. $1.25.
Stories of New York. Paper cover. 50 cts.
Stories of the Railway. Paper cover. 50 cts.
An Adventure in Photography. Octave Thanet. $1.50.

Harper & Bros

Adventures in Thule. William Black.
The Story of a Story, and other stories. Brandner Mathews.
A Short History of the English People. J. R. Green, M. A.
Slavery and the Slave Trade in Africa. Henry M. Stanley.
Yolande. William Black.
Practical Lawn Tennis. James Dwight, M. D.

(Black and White Series)

Raftmates. Kirk Monroe.
The Dictator. Justin McCarthy, M. P.
George William Curtis. John White Chadwick.
Phillips Brooks. Rev. Arthur Brooks, D.D.
The Rivals. Francois Coppee.

Houghton, Mifflin & Co.

Old Kaskaskia. Mary Hartwell Catherwood. $1.25.
Columbia's Emblem, Indian Corn. 40 cts.
Mr. Tommy Dove, and other stories. Margaret Deland. $1.00.

PAMPHLETS

Tusculum. Periodicum Latino—Græcum Instar Enchiridii Sermonem Latinum Græcumque Viva Voce Tradendi. Editum Cura et Auctoriate Academiæ Rugbianæ. 1415 Locust St., Phila., Pa.

Why am I a Churchman? By Thomas Underwood Dudley, D.D. Thomas Whittaker, N. Y.

Pre-Natal Culture. Suggestions to the Parents. By A. E. Newton. Introduction by Alice B. Stockham, M.D. Alice B. Stockham & Co., Chicago.

The Twenty-fourth Annual Report of the Sisterhood of the Good Shepherd, New York. American Church Press, N. Y.

Christ Human, Christ Divine. From the Gospel Record. By Lewis Sanders. Jas. Pott & Co., New York City.

The Twentieth Annual Report of the Church Mission to Deaf-Mutes, for the year ending Sept. 30th, 1892. C. H. Clayton & Co., New York City.

Selections from the Writings of Edward Randall Knowles, LL. D. J. Stilman Smith & Co., Boston.

An Address in memory of Lucy Larcom. By the Rev. Daniel Dulaney Addison. Damrell & Upham, Boston.

Opinions of the Press

The Christian at Work.

Good Advice.—When the General Assembly gets the body-wearying, mind-distressing, soul-fatiguing "Briggs case" out of the way, there are some few trifling matters to which it may give some attention. For instance, there is the somewhat suggestive little fact that of its 7,000 churches last year 1,254 churches were reported vacant, not even having a stated supply. Besides this, during the past six years the Presbyterian denomination had been compelled to draw on other denominations for 550 ministers to do its work. Furthermore, President Warfield of Lafayette College, denounces as a shame and a reproach the attitude of the Church towards its young men who desire to prepare for its ministry, and have not the funds themselves to secure an education.

The (N. Y.) *Evening Post.*

Greeley to Dana.—In all of his letters to Mr. Dana Mr. Greeley was struggling with the former to induce him to curb those natural proclivities which have in recent years enjoyed unrestrained freedom in the columns of *The Sun*. In one letter he says: "I want you to caution your folks not to 'hit out' at everything and everybody here, but consider our position"; in another: "Let us try to cultivate a generous spirit in all things"; in another: "I shall have to quit here or die, unless you stop attacking people here without consulting me. . . Do send some one here and kill me if you cannot stop this, for I can bear it no longer. My life is a torture to me"; in another: "Your savage, blundering attack upon Benton's putrefying carcass has raised it out of the grave and reanimated it with a power for mischief"; in another: "For God's sake, speak the truth to me. *The Tribune* is cursed all over the House as having beaten us by your most untimely article; I must give it up and go home; all the Border Ruffians from here to the lowest pit could not start me away, but you must do it and I must give it up; you are getting everybody to curse me." There is a constant stream of this kind of wailing, ending, near the close of the correspondence, in this pathetic burst of philosophic truth: "Oh, my friend, the wisdom which teaches what should not be said, that is the hardest to acquire of all! I confess my own deficiencies therein, but you most gain more of it." There has never been any sign that this solemn adjuration produced the slightest effect.

The Lutheran.

Bishop von Scheele.—The visit of the Bishop of Visby, Sweden, to our city, is an incident that will be long remembered. That the Lutheran Church has retained diocesan bishops in Sweden, as well as in the other Scandinavian countries, ever since the days of the Reformation, has been well known by every intelligent Lutheran. That the Lutheran Church in Germany has been without diocesan bishops during that same period, occurred not from any preference on the part of Luther and his associates, but entirely because the bishops in Germany arrayed themselves against the Reformation, while in Sweden they were its great champions and advocates. No student of the history of our Church will dispute the fact that our Lutheran Reformers regarded the office as only temporarily in abeyance, and conceded ecclesiastical authority to the temporal rulers as *pro tempore* bishops. The same principle which has necessitated a pastor for every congregation, necessarily results in a pastor of pastors, or pastor of a number of associated congregations.

The Christian Union.

Sunday Closing.—Is it honest to accept money from the people of the United States on condition that the Exposition be closed one day in the week, and then, having received and expended the money, violate the condition, on a promise to pay back the money if there is any money left in the treasury when the Fair is over? This question is so plain that to argue it is almost to insult the moral sense of our readers. It is not a question of Sunday observance; it is a question of keeping faith with the American people. Suppose the Labor party in the United States had dominated Congress, and had desired to keep one day in the week free as a holiday for all employees, and had voted the appropriation provided the Fair was closed one day in each week—any one day. Would it have been honest to keep the money, open the Fair every day, and try to satisfy the public conscience by promising to return the money, if there was any money to return, when the Fair was over? Suppose the Rothschilds had given the money on condition that the Fair be closed on Saturdays. Would it have been honest to accept and use the money and open the Fair on Saturdays? Suppose Congress had appropriated the money on condition that the Fair be kept open on Sundays, and the Commissioners had taken and used the money. Would it have been honest for the Sabbatarians to have demanded that the Fair be closed on Sundays? To take $2,000,000 from the American people on an explicit condition, and then violate the condition, is to set an object-lesson of dishonesty to every child in the United States. It is to identify the great Fair with a great fraud. It can be morally defended from the charge of obtaining money on false pretenses only on the ground that it was not originally intended, but is an afterthought. . . The question of Sunday closing was settled when the money of the United States was accepted upon the condition attached to the appropriation. It was at that time that the Board of Directors should have considered whether they were willing to close the Fair on Sundays. If they were not willing, they should have refused the money and lessened the magnitude of the Fair. A great fair made great by a breach of faith is a great dishonor and a great disgrace.

Harper's Weekly.

Boards of trade, if they will but examine the case, will find it one in which they should make their protests against a stain upon national and commercial honor. Even if by some technicality of law, Sunday opening should escape the penalty of the courts, there is no escape from several dishonorable facts in the case. First, the Sunday opening that was accomplished on May 28th, was in defiance of the law of Congress, when no court, State or national, had set that law aside, and while the officers of the national government were seeking, though tardily, an injunction to defend the law. The force of this act will be best understood by imagining the people generally adopting the plan of defying and disobeying a law while judgment upon it is pending in the courts. Second, the directory solemnly contracted to close the gates on the Sabbath, and if released by legal technicalities, will be held by commercial honor still. The writer anticipates that the Illinois Legislature will be asked to aid by special legislation the repudiation of the national law and business contract, but it is believed that such a course will not only stimulate the movement to conscientious non-attendance, but also arouse such a feeling of commercial revulsion at bad faith, and such a patriotic resistance of the attack on national law, as will bring the (un) fair management to terms.

The Household

The Great Discoverer

BY WILLIAM B. CHISHOLM

Forth in the modest caravels,
From Palos, port of sad farewells,
With westward prow, with heavenward gaze,
As one who wanders in a maze,
As one who dreams 'neath poppy's shade,
As knight who seeks death's accolade,
So he, the madman of the age,
Sets out to win his heritage.

O'er topsail and o'er mizzen see
The gory cross of Calvary;
Above the moan of cordage hear
The echoes of his words of cheer.
E'en Pinzon's heart may fail, but his
As triplex adamantine is.

There in a chill forecastle, low,
When sunset paints the waves with glow,
As if of that fair land of peace
Where earthly storms and breakers cease,
He, prostrate at the carven shrine,
Seeks of the Heavenly Pilot sign.

* * * * *

At morning of his triumph's day,
Yon islands in their green array,
Yon glittering hues of tropic wold,
Yon sunlight of meridian's gold:

All these he sees in vision dim;
His first fond gazes rest on Him,
And as he leaps upon the strand,
And claims the wondrous western land,
He bears aloft the Cross—his pride,
His glory is the Crucified!

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER VI.

Ah! my friends, when God's great angel
Cries aloud the deeds of might,
At the day when hearts are opened
In the holy Father's sight;

Then the greatest deeds and noblest
Will be those unheard of now,
Hidden under silent heart-beats,
And an uncomplaining brow.

Deeds of patient self-rejection,
Wrung from hearts that made no moan,
Tender hearts that like the Master's,
Trod the winepress all alone.

—*The Great Victories.*

The return of the spring days brought back to Marion's mind her flower garden in Newberg, and she wondered whether Olivia missed the fresh bouquet that she was wont to have upon her table daily, or if Jessica Lynn would plant seed for them both when the warm May days had prepared the ground. The child had often thought of her grandmother and the home upon the Hudson, indeed she seemed as much a part of the place as the birds that sang in the old trees on the lawn, building their nests each year in the same protecting branches. To Mrs. Martyn the child's absence had caused more pain than she would acknowledge, even to herself; the winter evenings seemed long beside the lonely fire, though it burned brightly as in former times, and she was unable now to wait upon Olivia as she had done when her strength was greater. Most of the care fell upon the faithful attendant who had known her from a child; but the mother often pondered over her daughter's helpless state, and thought of Dr. Thornton's advice to procure for her a comfortable home in an asylum near the great city where he lived. She hated to think of Olivia's being turned over to strangers' care, and would put away the idea with a sigh; but again it would recur. "If Hannah would go with her, it would seem less hard, but that is too much to ask of her after all these years of service, and being used now to consider this place her home. We will try one more summer here, and Marion will come back with her merry ways—come with the flowers and the spring birds." A smile spread over the wrinkled face, and she almost thought she could hear the child's light step upon the stairs.

Marion did come home again, but not with the spring flowers; the crocuses, the tulips, and the early violets had ceased to bloom, but the June roses blossomed to welcome her coming, and the little pansy bed beneath Olivia's window was filled with its bright faces of velvety blue, and yellow, and maroon. Jessica had attended to the pansy bed, and felt amply repaid when she saw Marion's delighted surprise over her "dearest flowers."

Her grandmother's pleasure at her return showed itself in many little ways which the child was quick to appreciate. The year in the Dr.'s home had not been without its fruit; while Marion's physical growth had been rapid, and she looked tall beside her grandmother's bent form, her mind had equally developed, and her sensitive nature had expanded under the influence of Mrs. Thornton's sympathetic love. The girl seemed to have regained the impulsive, affectionate nature which her father alone had heretofore known, and this affection showed itself in the desire to make some return to her grandmother for her care in the past; so that Marion's presence was doubly welcome, and she was a busy maiden all the long summer days, running errands, weeding flower-beds, and trying to remember all Mrs. Thornton had said about keeping up her music and not tiring her eyes with reading.

Frank Wilton was home from school, too; he had grown up into a tall, slim, young fellow, with a full sense of his own importance in the world, and looked upon Claude, his rollicking red-haired brother, his junior by one year, as "an awkward kid;" but Marion thought Claude's freckled face and honest brown eyes were handsomer than Frank's pink and white skin and yellow locks; this fact she confided to Jessica Lynn. The children were learning to play lawn tennis, and it was a pretty sight to the eye—the three little girls, Marion, Jessica, and Maud, coming along the street of an afternoon with their rackets swinging, and their cheeks flushed with the exercise of the game:

"A little lass with golden hair,
A little lass with brown,
A little lass with raven locks
Went tripping into town."

So runs the rhyme, and such the picture that the streets of Newberg often saw that summer.

The following autumn Mrs. Martyn decided to rent her house, and carry out the plan of moving to Brooklyn for the winter. Hannah had consented to go with Olivia to the asylum, for a while at least, and Dr. Thornton used his influence to see that the latter was surrounded with every comfort.

"I will drive you out to see her every day that you are able to go," he had said to Mrs. Martyn in his kind-hearted way; and his wife had insisted that she should spend the winter with them, instead of going to housekeeping as she had intended. Mrs. Martyn realized her feebleness, and was grateful for the kindness of these friends upon whom she had no claims of blood; the thought of being again separated from Marion was too hard for her to bear, so to the relief of all parties, it was decided as the Thorntons wished.

Fortunate for Marion that she was with these kind friends, for, as the cold weather came on, it was evident that the grandmother was failing fast. Every day, when the girl returned from school, she went straight to her grandmother's room, sure to be rewarded with an eager look of welcome from the invalid, to whom her coming brought a glimpse of the outer world as it appeared to the bright child-eyes. Often, too, Mrs. Thornton brought her work into the quiet room, and Marion would read aloud some of her grandmother's favorite books, not always understanding them, but happy in the thought of the comfort they gave to the dear invalid.

The cold March winds came, and with the wild gusts passed away the life that had braved so many storms in uncomplaining silence, from a heart "that made no moan."

It was hard for the child to realize that death had again taken away her nearest kindred; harder yet to realize that the home in Newberg was broken up, and that changed surroundings would soon come into her life. Child-like, she did not know the extent of her loss; years passed before the full realization came upon her. For the present, the tender sympathy of 'Aunt Rena" filled the emptiness of the young heart, thus twice bereaved, yet not wholly motherless.

Miss Roy came on to the funeral, and would have taken Marion back with her to Washington, but Dr. Thornton urged that she might remain with them a while longer, continuing her studies, which had suffered much interruption of late. Seeing that her niece shrank from any immediate change, the aunt gave an unwilling consent, and departed, feeling jealous of the gracious woman to whom Marion clung with all the strength of her earnest nature. "I will bide my time," she said to herself with a cold smile, and went back to her books on science, and the friends who feared as well as admired her "bold and brilliant mind." She had lately been much engrossed in preparing for publication a genealogical work of the two branches of her family, their ancestry, their Puritan training, their influence politically and religiously. It gave her a sort of satisfaction to trace a certain peculiar bent of the mind towards free-thinking, which appeared in various members in each successive generation; and she was proud of preserving the family archives for future reference. "Marion shall know one day that she comes of a proud stock, not deficient in brains. My poor father! to think his only grandchild

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does not know his name." Thus a new impetus was given to the work she had undertaken, as the time drew near for which she had longed, when her niece should be hers to train, and to love as she could love none else on earth. And the object of her thoughts and unremitting toil, was living on in her guardian's home, unconscious of the future, and content with the present; indeed, it was a sweet influence which surrounded her in Mrs. Thornton's refining presence, a wide, pure atmosphere of Christian life in its most ennobling sense.

Sometimes "Uncle Hugh" took his ward with him to visit Olivia in her new home and always the girl carried flowers to cheer the afflicted one. Upon the first of these occasions, Olivia shewed signs of recognizing the child, whom she had not seen for some months, by repeating a nursery rhyme which she had caught from Marion years ago.

Tell me a story, Peggy,
And pray what shall it be?
Shall it be of a star, or a fairy?
Or of children like you and me?

Breaking off suddenly, she said coaxingly, "It's a flower story, isn't it, little one? You always tell me flower stories;" then buried her face in the bunch of sweet peas she held in her hands.

Marion laughed at the recollection of "Peggy's Story" which recalled the old nursery and Bridget listening admiringly to the rhymes, always delighted at the trick she had taught the little one of shaking her head mischievously over the lines:

"No, don't let it be children,
They always do something wrong!"

Marion was glad, too, that Olivia never grew tired of flowers; they amused her by the hour.

The child loved to think how pleased her grandmother would be to know of the enjoyment the aunt derived from these visits; those last months of Mrs. Martyn's life had drawn the two together closer than ever before, Marion being the unconscious support of her grandmother's declining days. The elder woman's stern manner had softened much when the pressure of care was removed from her mind, and she found her daughter comfortably established at the asylum. The relaxation from duty removed the necessity for rigid self-control which for so many years had taxed her powers of mind and body to the utmost, and Mrs. Thornton's tender sympathy brought to light the depth of affection hidden in that seemingly cold heart. The Dr. was charmed to find her interested in the benevolent schemes which he was always projecting in his busy brain, and spent many spare moments explaining his plans to her attentive ear. Her death therefore created a sense of loss in the hearts of each member of the little household; it seemed that an incentive was for the time taken from their lives when they no longer had to plan for her comfort and amusement.

It was the following winter that Dr. McKean retired from active service in the ministry, on account of age and feeble health; and the vestry, at the suggestion of Dr. Thornton, called the Rev. John Seymour to be his successor. That young minister had proved a zealous worker and a successful preacher in his native city, as assistant for his former pastor. Having a knowledge of the new field, for which he felt a special interest, he accepted the call and shortly afterwards entered upon his rectorship in Harlem.

Marion looked thoughtful over this news; she had been once to see this church with its memorial window to her father. The memory of this beautiful token of his people's love was very sweet to her; often she would steal away to her room and taking out the daguerreotype, her father's last legacy, would gaze upon the features of those two faces, which she might never hope to see on earth; the one gentle and fair in its womanly beauty; the other, strong and noble in its protecting love. She realized more keenly as she gazed upon them, that no other love, however sweet, can take the place of the parent's love; yet it seemed fitting that in death these two "should not be divided," and she loved to think of their united happiness in Paradise. Mrs. Thornton had once repeated to her Cowper's words: "The son of parents who are in the skies" and Marion took their tender meaning to her heart. The child of parents in heaven! that knowledge was of priceless comfort to the orphan child through all her after life.

She continued an inmate of the Thorntons' home, attending daily a select school for girls in the neighborhood, and becoming especially proficient in music, which bid fair to be the absorbing passion of her life. As Mrs. Thornton had a rich contralto voice, it was Marion's great pleasure to accompany "Aunt Rena's" songs with low melodies of her own devising; thus many happy evenings were spent with Dr. Thornton for an appreciative audience. It was that gentleman's delight to sit of an evening beside the table where his newspapers lay for perusal at his leisure, smoking his pipe, (the "rose pipe", Marion called it on account of its shape), and listening to the music in the adjoining room, or, if it were summer time, and no business to call him away, the windows were thrown open and the veranda was at his disposal. Frequently some friend dropped in for a chat; and among others John Seymour's thoughtful face was sometimes to be seen; or his deep voice to be heard joining in some favorite song. It was a rare thing, however, that the young minister could find a spare evening from his many duties; and when such a time did chance to come, he was often too fatigued to make use of it, though the will was not wanting. His aunt's cordial welcome, the presence of the shy, fair-faced girl in her mourning dress, and the hearty sympathy of Dr. Thornton, made the house attractive to one often wearied with the endless round of formal visits which his pastoral duty called upon him to perform.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Magic of Silence

You have often heard: "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak harsh words, too.

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterwards in marched Dolly to see her friend. It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongs.

"Speak!" she cried. Snap was the only answer.

"I'll never, never come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said, if she would let them alone, they would quarrel no more forever and ever.—*Christian Age.*

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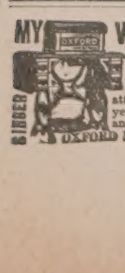

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Arranging Cut Flowers

(CONTINUED)

FROM *Good Housekeeping*

Perhaps it may be thought wasteful to cut the buds and long sprays of leaves with the sweet peas, but if they are to look well when arranged, they must have the foliage and buds. With the nasturtium flowers, we want sprays of buds and leaves at least six inches long, and some of the colored buds that are just ready to open. The pansies we will cut five inches long, flowers, buds, leaves, and all. No little, short stems for us. It will not spoil the plant. It will make an effort to send out new shoots right away, it will keep stocky and it will not show long, lanky branches at the end of the season. Cut the mignonette of good length, also the heliotrope with buds and foliage. The gladiolus we will cut the whole spike. The unopened buds will open in the water. The day-lilies are to be cut with the whole length of the stem, buds and all, and some of the smaller leaves. The small yellow dahlias should be cut a foot long, with buds and some small branches. This one "Jack" rose we will cut long stem, within one leaf of the main stem, then a new shoot will start there.

Shall we arrange the flowers now? Some of them are quite wilted. If put into the vases now it will take time for them to recover. We will fill this large washbowl with water, and put them into it, being careful not to get the flowers under the surface. Carry them down cellar or into a cool room, and leave them an hour. They will soak up water and become bright again. Divide the sweet peas into two bunches, putting the pinks and white together, and the crimson and purplish-blue shades by themselves. In this pale yellow glass bowl we will put some of the long sprays of leaves and buds for a "backbone," and then taking each spray of bloom poke it gently down among the green. Don't crowd them, but let each one have a chance. Don't they look better than when a handful of all shades, without foliage or buds, are crowded in together—one confused mass of color? Snrely they do. The pink and white sweet peas will look well in this crackled glassware dish, shaped like a baby's shoe. This sparkling cut-glass rose bowl is well fitted for the nasturtiums. Put in all the sprays of leaves and buds, then insert the stems of the flowers between the leaves. The flowers seem to glow more intensely when supported by the green background of leaves and buds. How different from the "bunch" of color we often see. We will set the bowl on the small stand that is draped with the dull olive-green plush scarf. That pale yellow bowl will be just the thing for the pansies. Bunch them together in the hand and drop them into the bowl. Who would think that the foliage had so much to do with setting off these flowers of royal hue? They look like butterflies hovering over the leaves, and the buds stand up in a very pert and important way. Contrast this with a bunch of pansies having short stems, no leaves nor buds, packed together in a dish. Pansies seem almost human in looks, and we want to see their faces. Let them have a chance to show them.

The heliotrope will look well in this delicate apple-green vase. Just bunch it together in the hand and drop it in, letting it shape itself. The mignonette has no particular beauty to recommend it, but the perfume is exquisite.

This turquoise-blue vase will be the thing for the tall spikes of white day-lily. Arrange the leaves around the edge and then stand the lily stems among them. The pale pink gladiolus will go in that white vase, backed up with some sprays of green. The yellow dahlias will look well in that large Japanese vase of dull blue with the dragons on it. First put in the branches, then, one at a time, the long-stemmed flowers and buds. Did you think such a stiff-looking flower could be made to look so well? How different from the effect when they are just bunched together—scarlet, purple, and yellow, and put into a vase without a bit of green—a crude bunch of color. Dahlias are among the most lasting of cut flowers.

The aster is another stiff-looking flower, but its lasting qualities recommend it. When most of the flowers on the plant are opened, cut it off near the root—flowers, buds, and leaves. Put one in a small vase or three in a large one. Do not mix the pinks and purples. Each one is pretty when kept by itself. This "Jack" rose will just fit in this silver vase, and we will set it on the stand in front of a group of Roger's statuary, which will bring out in relief the velvety scarlet petals and the rich green of the leaves. If one has the choice of flowers of the green house and hothouse—the roses, carnations, lilies, orchids—the same rules should be observed in their management. Study naturalness, do not use too many flowers, and the green background must not be forgotten.

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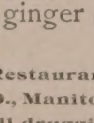

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